

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: FRANK RAWLINSON
Editorial Board

Rev. E. F. BORST-SMITH
Rev. E. BOX
Rev. COCKER BROWN
Mr. F. L. CHANG
Miss MARGARET FRAME
Rev. E. R. HUGHES

Dr. C. L. HSIA
Dr. CARLETON LACY
Rev. E. C. LOBENSTINE
Mr. C. H. LOWE
Rev. D. W. LYON, D.D.

Mr. GILBERT MCINTOSH
Dr. C. S. MIAO
Mr. DONALD ROBERTS.
Mr. T. L. SHEK
KATHERINE E. VAUGHN
Mr. Y. T. WU

Corresponding Editors

Rev. H. DAVIES Dr. I. GENAEHR Rev. E. ROWLANDS Mr. ROBERT K. VERRYARD

VOL. LXI

JANUARY, 1930

NO. 1

A FIVE YEAR ADVENTURE

EDITORIAL

Drifts Backward. The Five Year Movement must, in many places, begin by overcoming disconcerting drifts backward in Christianity in China. Church membership has somewhat decreased; the number of active Christian centers has lessened. Missionaries have decreased numerically and "occupy" a lesser number of centers than formerly. The number of pupils in Christian schools has gone down and the proportion of Christian students and those from Christian homes therein has declined. Christian hospitals have a diminished field of service. The ranks of Christian workers have been decimated and Chinese youth has drifted away from the Church and its service. No statistics of these drifts backward exist. In some sections they are negligible; in others disruptive. Then the Chinese Church shows, as a whole, a weakened impulse to evangelistic expansion; a small minority of centers have lost the will-to-live. Two major influences explain this backward movement. First, revolutionary attacks upon Christians and their institutions. These have been heaviest where, for reasons not as yet always clear, Christian life is low or still at an incipient stage. Second, the substitution of a Chinese-Church-centric motive for a foreign-missionary-centric urge has, on the one hand, left some missionaries still seeking ways of readjustment and has, on the other hand, revealed that many Chinese Christian groups are not yet equal to the new opportunities and responsibilities challenging them.

Shifts Forward. The paragraph above is not, happily, the whole story. Significant shifts forward are also evident. These promise, through the Five Year Movement, a *new start* for Christianity in China. A few of the most apparent of these are given below. Most Christian schools are now under Chinese guidance, and Chinese constitute the majority of their teaching staff. For most of the colleges and middle schools the problem of registration is past the acute stage; voluntary religious instruction and worship have gained some headway. Christian hospitals, also, are making progress in Chinese guidance thereof, though naturally not as rapidly as some other institutions. Missionaries are entering into a new relationship with the Chinese Church. The National Christian Council is now directly representative of the Chinese churches as regards the majority of its membership. Chinese direction of the churches is increasing, albeit somewhat slowly in some centers. Chinese Christian dependence is merging into self-direction. A Chinese interpretation of Christianity to China is emerging. The Church in China is getting ahead of the worst of the inevitable setbacks of a still unfinished revolution. At the moment, too, the Church is comparatively free from direct attack. Thus surely, though slowly, there is emerging a China-Christian-Centric Forward Movement. For perhaps the first time, the Chinese Church is, as a whole, developing a determination to make its own challenge to China. The Five Year Movement is the beginning of a China-Centric Christian purpose! It is rooted in the Chinese Christian heart! This China-Church-Centric purpose is the cumulative effect of the forward shifts mentioned above and numerous others not noted. As China is struggling to set up a new political, social and economic life so the Chinese Church is starting to find and make her own contribution to the new China as envisaged. This forward drive of Chinese Christians will register progress even though that will likely differ in character from what many now anticipate. The Five Year Movement promises to be a great adventure!

Forward Aims. No generally accepted program for the Five Year Movement has as yet appeared. Different groups and centers tend to emphasize those types of effort which accord with their needs and convictions. Nevertheless several major needs of China and the Church are becoming prominent in thinking about this Movement. These may in time, indeed, make up its five year program. Numerical rebuilding of the Church is one of its aims but this does not as yet receive particularly heavy emphasis in any quarter. There is recognition of the greater importance of the building up of Chinese Christian character and institutions so that both will truly interpret the real meaning of Christianity. These emerging aims, as briefly outlined below, will together make up the evangelism, which is the all-inclusive

purpose of the Movement. That the direct and ardent proclamation of the Christian Message, as such, should have a large place needs no special emphasis. To make this understood and effective, however, some other activities must go with it. To the most apparent of these we give brief attention.

Teach the Church! The Chinese Church needs special teaching along three lines. First, its *illiterates* must be set free. Its large proportion of illiterate Chinese Christians constitutes a heavy drag upon any forward movement in and by the Church. Only a "reading" Church can either take its place in the new social life China now seeks, or rise to the implications of its faith. Then, second, the problem of *religious education*.—with its wide ramifications,—in and by the Church is coming to the front. This is the result partly of the prevalent objection to *required* religious instruction. It is urgent, also, because of China's swelling conglomerate of exotic scientific and social ideas. To these and the apperceptive mass of China's religious background Christianity must be related. The Christian Message must also be made understandable to the many minds seething with revolutionary ideas. All this calls for an improvement in teaching as well as an increase in preaching. The former is overwhelmingly urgent in relation to the religious needs of youth and children. The Chinese Church is overcharged with adult psychology! Finally, Chinese Christians urgently need instruction in the *stewardship* of their lives and possessions in service to and through their faith. The Church must, therefore, teach more and better without (perhaps!) preaching less. To this end improvement of the seriously decreased number of Sunday schools is urgently demanded.

"Know Your Church." Chinese Christians must also *know* their Church. This is indispensable to both its preaching and its teaching service! Three major aspects of the Church situation demand study. First, what is the relation to and responsibility of a church to the *youth* within it and around it? All too many churches move with and seek to satisfy the needs of their elders and conservatives, paying little or no attention to the vital needs of their youth and children—the predominant hope of their future. The drift of youth away from the Church must be stopped! Where will Christian leadership come from if it goes on unchecked? To win youth the Church must challenge more adventurously un-Christian environmental conditions. Christians must lead in spiritualizing secular life! They must find the adventurous tasks that will stimulate youth to enter the Christian fellowship and service. The Church must master the unlearnt lesson of enlisting youth! The Five Year Movement must demonstrate a spiritual life that counts socially!

Home Welfare. Second, the Church must know the *home life* and needs of its members. The Protestant Gospel of individual salvation tends to cut across China's normal home bonds. The home is the foundation unit of social health. The Church must help to build it up. The standards upheld in the pulpit *must* bear fruit in the home. The Five Year Movement must seek to win and mould families as well as individuals! Any religion is a failure that does not vitalize family life. What institution, indeed, bears a greater responsibility to vitalize family life hygienically, educationally, ethically and religiously than the Church? What, among other things, should the Church do to promote child welfare?

Church Welfare. Third, what are the *economic conditions and needs of church members* in general and their homes in particular? What should the Church do to improve and meet these? All of

China's economic and social classes are represented inside the churches. How can the Church effectively inculcate Christian virtues if it appears to leave its rural members to the moral ravages of enforced idleness and usury without? How can the Church, again, leave its members to struggle with unemployment and eke out an existence below the level of human decency? The Church *must study and understand the economic problems of its members!* Can a Gospel of future bliss and security reach human hearts if its heralds ignore their present bitterness and insecurity? These problems of youth, the home and economic life the Church must know even if it should not expect to solve them all alone.

Community Welfare. Some think the Church might, in this Five Year Movement, teach and study itself without necessarily tackling directly any of the problems of its community. But can it? Every problem mentioned above disturbs each church-community.

Every labor and industrial problem, for instance, found outside the churches affects its members within. The same dire farming burdens that threaten the welfare of China's huge rural population devastate the life of rural Christians also. Some urge that the Christian forces should study and promote supplementary rural industries with a view to helping rural dwellers find a Christian level of living. It is urged, also, that the Church should help to improve the economic conditions of its members with a view to making self-support possible. Furthermore, a Christian home betterment campaign cannot go far ere it finds itself up against the economic problems of the community. It must, therefore, seek for the economic betterment of the home and the community as well as their spiritual enrichment. Again the Five Year Movement should make the Gospel known to China's rapidly increasing labor group. But will laborers heed the Gospel of spiritual weal if it is offered to them by those who seem indifferent to their secular woe? To study,

understand and seek to improve the economic conditions of its own members will, in short, at once bring the Church up against exactly similar dangers to human weal in its community. None of these church-community situations can be improved without cooperation between a church and its community.

A clue to meeting the above situation is found in Kagawa, **Kagawa.** the prophet of Japan, who is making the "Kingdom of God

Movement" go in his country because he has learned how the Gospel of Love may be made real to laborers. He is not offering solutions to all Japan's labor and social problems, but he is the herald of a religion that recognizes its obligation to share in finding solutions thereto. Individual goodness is the working of God. Social goodness is due to the cooperative working of man. Social cooperation with its community is, therefore, part of the stewardship of service Chinese Christians owe China. The Five Year Movement must, in consequence, help redeem the community as well as revive the Church and save the individual.

This stewardship of service to the church-community has **Winning Youth.** a vital relation to the aforementioned necessity of winning youth. Youth in China, as elsewhere, probably does not know what it wants nor just why the Church fails to attract its love and loyalty. Its dissatisfaction, however, should be welcomed as a first step towards progress. Youth is, for instance, sometimes found seeking religion apart from the Church. They also often seek hard jobs though they shy off from the Christian ministry! Yet they need the Church and the Church *desperately* needs them! What, then, is one prominent essential of a dynamic forward movement? That *the Church which calls youth should gear into the making of the new China they seek!* No institution which does not help them do this will win them. Youth wants an *active* religious life. They do not want to sit and listen only. They want to *do* something!

Adventurous Living. To meet this need the Five Year Movement should offer youth an *adventure in living*. This might be done by the development of a program that challenges the environmental evils that hinder the creation of a new China.

These are many and mountainous! Among other possible lines of social effort in connection with the Five Year Movement we have heard *Social Welfare Centers* mentioned. In these, mass education, health education, child welfare, and medical care might be brought within the reach of those lying at the door of the churches everywhere but who are left, in most places, without any of them. It is significant that both Christianity and Communism are largely failing to win China's *best* youth; Communism because it threatens the foundations of society and Christianity because it is assumed—quite wrongly!—that it is indifferent to social weal.

Convincing Evangelism.

What an opportunity all this is for a spiritually socialized evangelism—a message which espouses social weal as well as spiritual wealth. Such a stewardship of community service must go with the proclamation of the Gospel if youth is to take its proper place on church rolls and in Christian service. Careful reading of the articles in this issue will make this clear. Furthermore not a single type of activity mentioned above is new; all are being done by Christians somewhere in China; experiments along all these lines are already set up. It remains only to develop a program which adventurously recognizes that such service to the community is vital to a convincing evangelism!

The Modern Christian Adventure.

Up till recently Chinese Christians were protected by treaties and largely carried by missions and boards. Taken as a whole the present generation has known little of religious adventure! Against the background of China the Church is still statistically weak. It faces conditions as chaotic and difficult as China ever knew. It is rooted to stay, but it must still weather heavy storms. The relation of religion to education, for instance, is far from settled. The Church now faces an adventure! What should that adventure mean? To the proclamation of the Message, the teaching and studying of the Church itself must be added the Christianization of community life. Modern evangelism combines the pulpit, the school and the hospital in accordance with the practice of Christ. The Chinese Church, as a whole, still needs to learn that education and medicine belong to its evangelistic program. Too large a proportion of Chinese Christians think of church life as symbolized by the pulpit alone. But to convince the heart of China that Christianity is vital to all-round living the Church must accept teaching and healing as parts of its service and to these add its own efforts at community betterment. Such an all-round program is a logical deduction from the Christian effort to set up the "Kingdom" in China even though primitive Christians never tackled the social order and Christ left no outlines for social reconstruction as such. It is the bugle call to a modern Christian adventure! Hence to the Chinese Christian hope of personal salvation must be added both personal evangelism and practical social effort. Is the ethical weakness of the Chinese Church, about which we so frequently hear, due to the Chinese Christian habit of clustering round the pulpit and neglecting to tackle surrounding social life problems? Do they meditate one way in church and just yield helplessly to their social entanglements outside of it? Chinese Christians will build up their character in so far as they themselves learn to live up to their accepted beliefs by helping to unravel their snarled social relationships and showing their fellows how to do as well as be good. The Five Year Movement must develop a program that will both train Chinese Christians in character and help build the new China.

The Five Year Movement

L. D. CIO

THE Annual Meeting of the National Christian Council held in Hangchow, May, 1929, and the five regional conferences which preceded it, in South, Northeast, North, Central and East China respectively, resulted in an emphasis on the Five Year Movement which has aroused the interest of Christians and missionaries throughout the country, as well as other parts of the world, in the vital problem of extensive evangelism. Many conferences have been conducted, many speeches made and much thought has been devoted to plans for promoting this movement. While most of these plans have been constructive, creative, encouraging and practical, yet some have not, in fact, escaped the charge of being too theoretical and too propagandic in nature. Among the criticisms which certain Christian leaders have made of this movement, some have been constructive and helpful, while others, I am sorry to say, have shown a lack of sympathy and have proven destructive. The strangest element in the situation is that many of the destructive and unsympathetic criticisms have come from missionaries. I deem it important, therefore, to set forth as clearly as I may, the main ideas which, as existing in the minds of those who have the matter most at heart, lie back of the Five Year Movement.

At the outset let me make plain that the words "Five Year Movement" are an abbreviated form of the term "Five Year Forward Evangelistic Movement." The shorter form seemed less cumbersome, and its use, it was hoped, might also stimulate inquiry into its fuller meaning. But the wording is not the main thing; much more important are the practical results to be achieved. I should be very sorry if the term should prove a stumbling-block to any concerned. I pray God that Christian leaders all over the country, as well as elsewhere, may be big enough to rise above any prejudice they may feel because of what may seem to them an unhappy choice of terms.

In attempting to set forth the meaning of the Five Year Movement, I wish, to speak first, in negative terms:—

1. The Five Year Movement is *not a movement to supplant the China-for-Christ Movement*. The Christian Church in China must continue to promote the China-for-Christ Movement until China has actually accepted Christ as its Lord and Saviour; no other movement can be its substitute. The Five Year Movement is, in reality, but one aspect of the longer-lived and more inclusive whole. In other words, the Five Year Movement is one of the processes or steps in the China-

for-Christ Movement. It would be a very serious mistake to think that the China-for-Christ Movement has failed, and that it is necessary, therefore, to start another movement to save the situation. The China-for-Christ Movement will never fail, so long as Christian workers and followers of Jesus Christ are faithful to Him, who is the same yesterday, today and forever, and so long as each is doing his or her part in the extension of His Kingdom in this country. I see clearly the difficulty of having the specific task for the next five years called a "movement," but the word "movement" was adopted simply for the sake of convenience and in order to fit in with present-day Chinese psychology. On this point I hope that all Christians will be guided by a Chinese saying "不以辭害意" (Pu I T'zu Hai I), that is to say, "Do not let the words spoil the real meaning."

2. It is *not a movement of the National Christian Council*. It is quite true that the general secretary of the N. C. C. suggested that under the present conditions of the Christian churches in China some movement of this kind might help Christian workers to discover definite goals in their work and might give disheartened and disappointed Christians fresh courage and hope. But the suggestion was first given careful consideration at all of the regional conferences already mentioned, where the opinion of Christian leaders from five different regions found expression. The delegates attending these regional conferences came from thirty-three different denominations and from one hundred and thirty-two cities. Among them were not only clergymen, but laymen, lay-women and missionaries. They voted with enthusiasm in favor of such a movement and definitely referred their recommendations thereon to the Annual Meeting of the National Christian Council, as being, in their opinion, the body which could most fully voice the opinion of the Christian churches of the whole country, especially as the representatives for the 1929 Annual Meeting were to be directly elected by Christian ecclesiastical bodies and by other nation-wide Christian organizations. This Annual Meeting prayerfully considered and unanimously approved the Five Year Movement. Those present seemed to feel that the voice of God was directly calling Christians everywhere in China to rise to new heights of zeal in working for Him. No other resolution was adopted so whole-heartedly and enthusiastically as the one approving the Five Year Movement. Such a vote surely indicates a consensus of opinion of a very representative proportion of Christian leaders in this country. It would, therefore, seem fair to say that the Five Year Movement is a movement of the Christian Church in China and is not merely a movement of the National Christian Council. In fact, the National Christian Council, though always glad to render any possible service to the Christian Church, has been very careful not to formulate any definite plans or policies for carrying out

the Five Year Movement, but, believing that it is in truth a movement of the Christian Church itself, is insisting that plans and methods should be thought out and put into execution by local churches themselves in such ways as will best meet the conditions which prevail in each locality where the Church is at work.

3. It is *not a movement for five years only*, as the term seems to some to imply. The period of five years is set to suggest to Christians an immediate objective, a first step. When this step has been taken, the Christian Church may then see clearly what the next step should be. This does not mean that the movement should close at the end of five years, nor does it mean that it will necessarily require five years to double the membership of the Christian Church in China. It may be, that by the help of God and the working of His Holy Spirit, Christians will become so fully awakened that the Christian Church may have so great a spiritual revival as will result in a doubling or trebling of its membership within even a single year. The number "five" is not very important. I am sorry that it seems to have caused some people great difficulty. I hope that, with these few words of explanation, the difficulty may be overcome.

4. It is *not a movement for numbers alone*. Yet surely it is not wrong to seek for an increase of church membership. Unless the Christian Church continues to grow, its progress will be retarded. But merely to increase its numerical strength and pay no attention to its qualitative development would perhaps do more harm than good to the Christian Church. The Christian Church is at present suffering a great deal from the fact that many of its members are only nominal Christians or but lukewarm, and that some are even traitors to the cause. A most important aspect of the Five Year Movement is its emphasis on an intensive revival within the Christian Church itself. With this end in view, each Christian is urged to seek first for a revival in his or her own heart. One prayer, which has been suggested from the very beginning, is this: "Oh! Lord revive Thy Church, beginning with me." Nobody is to be an exception. Would that each Christian, from the bishop to the poorest farm laborer, might so pray to God every day that he or she will actually receive the Holy Spirit and be totally revived by Him.

5. It is *not a movement which has any other purpose than that which has been clearly stated*, namely to develop the membership of the Christian Church both in quality and in quantity. We often find that a movement has a purpose entirely different from the one it declares. Such is not the case with the Five Year Movement. It has no axe to grind. The one objective in the minds of those who were present at the regional conferences and at the Annual Meeting, as I have said, was to hasten the coming of the Kingdom of God and to glorify His Holy

Name. If anybody or any organization should use this movement for selfish ends, the noble purpose to which it was dedicated will have been so far defeated. I sincerely hope that every true follower of Jesus Christ will give his whole-hearted support and his best energy in prayer and service to the movement, and especially that through close contact with Him who is perfect and Holy each will grow into that beautiful personality which it is his privilege to become. God forbid that any one should use the movement for selfish purposes!

Turning, now, to the positive side of the picture, I wish to state what I believe the Five Year Movement to mean.

1. The Five Year Movement is a movement whereby, I hope, *the Christian Church in the country may be purged and purified*. Two years ago, we noticed that the Kuomintang carried on a movement for the purification of the Party (清黨運動). At that time the Kuomintang leaders observed that many members of the Party were not true to the Party nor to Dr. Sun Yat-sen. Some of them were Party members in name but were traitors in fact. If this condition were allowed to continue, they saw that it would not only do harm to the Party, but would ultimately destroy its very foundations. A similar situation, as we all know, exists in the Christian Church in China. Many Christians are only Christian in name, while in their daily practices they are far from being Christian,—are in fact outright traitors to Jesus Christ! The present is a very dangerous period in the history of the Christian Church in China. But we cannot use the method adopted by the Kuomintang, which did away with all who were found to be opposed to the purpose and aim of the Party. We must use a better method. We must strive to induce all merely nominal Christians to become reconciled to Jesus Christ. By such a movement we may hope to make straight the way of our Lord. Lukewarm Christians must be stirred up; disheartened and pessimistic Christians must be encouraged and made optimistic; those who once professed themselves followers of Christ, either in school life or elsewhere, but have now been led astray, must be led to come back to Him. By such processes every member of the Christian Church and every so-called Christian may in a few years become an active Christian, filled with life and energy and with the love of Christ and the power of the Holy Spirit. Shall we not all pray that God will make use of the Five Year Movement to make His Church in China a Church holy in keeping with His name?

2. It is a movement for spiritual revival. Everywhere we go we find that very few Christians are in dead earnest in seeking the development of the spiritual life. They think, talk and plan more in terms of physical and material welfare. They come to church not for spiritual nourishment, but because of habits which were taught them in early life. Church attendance, prayer, Bible reading, baptism and the

Holy Communion have all become mere formal matters. Their offerings or contributions to the Church are not the expression of their love of God and of their fellow-men; neither do they give willingly. They give because they feel forced to do so. The prevalence of these and similar practices show that the Christian Church in China is in a very low spiritual state. It is earnestly hoped that the Five Year Movement will serve as a means of deepening the spiritual life of Christians, and that their eyes will be opened to see the higher value of the life which is hid in Jesus Christ. That those who believe in this movement are yearning for the spiritual revival of the Christian Church, and of Christians, is clearly revealed in the prayer already quoted: "Oh! Lord, revive Thy Church, beginning with me."

3. It is *a movement for the furtherance of the Christian Church in China*. According to the latest statistical reports, the number of Christians in some Christian bodies in China has decreased as much as one-third since 1922. This is due partly to the self-contented spirit of many Christian churches and church leaders. They seem to think that the Church, if left alone, will grow without any effort. Church history teaches us that this is not so. The Christian Church has grown most rapidly in times of persecution or of unusual activity. The Five Year Movement follows immediately upon the anti-Christian movement and it may be hoped that at this critical time the Church will not be satisfied with its present status, but will seek more earnestly than ever before to find the better way, until the perfect stage is reached. Why have so many Christians left the Church? Why are young people afraid to come to the Church? What is the Christian message to the young people now? What methods does the Christian Church use to give religious education to the young people of China? This movement should stimulate every Christian leader to try to find satisfactory answers to these questions. We all believe that Jesus Christ is the Way, the Truth and the Life. Our chief concern is how to share that Life with our fellow-countrymen. During the past few months, since the presentation of the Five Year Movement, many Christian churches have been awakened to these problems. I sincerely hope that in the course of time right solutions will be found. Surely those who earnestly seek will find. We believe that nothing will help to build the Church more rapidly than a spirit of this kind.

4. It is *a movement for more and better knowledge of Jesus Christ*. Many Christians have heard the name of Jesus, but have not actually learned to know Him. For the true followers of Jesus Christ, the most important thing of all is to *know Him*. It has been suggested that a special effort be made to lead Christians in China to make a more earnest study of the life of Jesus Christ. Unless one has been taught to know Him, how can one know how to follow Him? How

has the Christian Church in China taught the Church members to know Jesus Christ? It is true that many churches have tried to conduct Bible classes, and some good results have come through them. But might not better results be expected from the use of better methods, better teachers and courses better prepared? Many churches are teaching probationers in church doctrine, law and order, but after such have been received into the church, as baptized or communicant members, they are often given no further special help. Consequently, we find many co-called Christians are strangers to Jesus Christ; or, perhaps, we should rather say, Jesus is a stranger to them. How can we expect that a church with members of this kind will grow to a healthy condition? For the reasons implied in what I have just said, the suggestion has been made that one of the important tasks for the Christian Church in connection with the Five Year Movement is to get its members to understand Jesus Christ better.

5. It is *a movement for actual practice*. The value of Christianity and of the teaching of Jesus Christ is not in the beautiful theory of the Christian Church, but in the practical life which Jesus Christ has lived. He was consistent in every way. What He believed, He taught: what He taught, He practiced. He taught us, saying, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that *doeth* the will of my Father which is in Heaven." The Christian Church teaches Christians to pray, "Thy Kingdom come," and they continue offering this prayer from day to day. But what have they actually done towards bringing about the Kingdom of God? In the Five Year Movement we are expecting every Christian to do his or her part to bring the Kingdom of God on earth and to lead his friends one by one to become followers of Jesus Christ.

The Old Message in a New Movement

D. E. HOSTE

THE writer wishes to say that, after thought, he wrote to the Editor declining the invitation to prepare an article on the Five Year Movement, as, in his judgment, an adequate treatment of the subject involved some discussion of the Message entrusted to the Christian Church, such as might be deemed unadvisable. In reply, the Editor renewed his request that the writer should deal with it in his own way. The following remarks are now offered in a spirit of respect and charity towards others, in the hope that they may be of some practical help. The writer regrets their incomplete and fragmentary character, due to limits of space. He recognizes, of course, that

the Message is only one branch of the main subject, the various parts of which will doubtless be dealt with by others.

The question is, "The Five Year Movement—What does it mean?" It means that many of the leaders and members of the Christian Church in China are making a forward evangelistic effort with a view to doubling the membership in the next five years. Further, practically all the churches, even though not organically connected with this movement, sympathize with its general aim. That is to say, the Church in China, in the light of past events and looking into the future, thus definitely avows its conviction that this country vitally needs the Christian Faith. It is reasonable to inquire, What is there in Christianity to warrant this position? What special quality and power has it, not possessed by the moral and religious systems already in China? The fact that the Chinese owe much to the teaching of their Sages makes it all the more necessary that an adequate answer be given to this question. If our Lord is simply another Teacher, with a supreme standard of ethics, but acting upon men in the same way as the Sages, then it must be admitted that the introduction of higher ideals amongst a people who, so far, have come short in their response to the teaching they already possess, is open to question.

To whom, then, are we to look for an authoritative account of the fundamental and distinctive features of Christianity? The natural reply is, to the writers and the preachers of the New Testament, who, under the teaching and guidance of Christ and the Holy Spirit, originally established it. It should be remembered that, from the beginning, the majority of hearers have rejected the Christian message. This was foretold by our Lord and recognized by the Apostolic preachers themselves. There is nothing new in present-day criticisms of these preachers upon the score of their supposed misunderstanding and misinterpretation of Christ and His Gospel. If the Apostles merely claimed that their message was the outcome of their subjective experience, then the claim of others to modify the message in the light of their experience, seems not unreasonable. In that case, there is no such thing as a definite, permanent, concrete Christianity; and never has been. It simply represents the subjective concepts of individuals in their endless phases and varieties; the inevitable tendency being for distinctive features to be dropped or toned down under the pressure of current modes of thought. Whether such a fluid concatenation of changing ideas is fitted to displace other systems, seems doubtful.

It does not require much study of the New Testament to see that both our Lord and His Apostles had a fundamentally different view of the Gospel. That the Apostles had a deep and vital experience is most true. That experience, however, was based upon and arose from certain events and certain interpretations of those events, which

they were convinced were revealed from heaven, and therefore absolutely true. This and this alone explains the daring and the unflinching dogmatism with which they confronted the great Roman world of their day with the message that Jesus was the Son of God, the one and only Saviour of a sinful, guilty and lost race. Human accountability to God and human guilt in the sight of God had a foremost place in their teaching. They affirmed certain and impending judgment of men on account of their sins. Our Lord especially dwelt upon this. He thrice emphasized the need of unreserved willingness to turn from known sin in order to escape being cast into hell. (Matt. V: 29, 30; XVIII: 9; also Mark IX). Again, he addresses false professors of religion thus, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. XXIII: 33). He asserts that the time is coming when He will say to the selfish, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." (Matt. XXV: 41). He said to the disciples, "I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him." (Luke XII: 5). The original for "hell" in all the foregoing passages is "Gehenna." Frequent warnings of judgment to come are also given by the Apostles, the most notable perhaps being by St. John, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. XXI: 8). Hence the note of urgency in their presentation of the Gospel, in which Gospel the death of Christ as the propitiation for the sins of men occupies a central position. The following passages are a few among many demonstrating this:

The Apostle Peter writes, "Who His own self bare our sins in His own body on the tree." (I Pet. II: 24). Again, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (I Pet. III: 18). The Apostle John writes: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John II: 2): also, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (I John IV: 10). St. Paul says, "All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood. (Rom. III: 23-25). Again, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." (Rom. V: 8, 9). Again, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also

ye have received, and wherein ye stand; by which also ye are saved . . . that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day." (I Cor. XV:1-4). The writer of the Epistle to the Hebrews confirms this testimony; "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God," (Heb. X:12); and, "He has been manifested to put away sin by the sacrifice of Himself." (Heb. IX:26).

Further, they taught the indwelling of the Risen Christ through His Spirit in the believer, as the power for deliverance from the dominion of moral evil and for transformation of character. As St. John says, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John I:12, 13). Again, in I John V:11, 12, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The essence of the Gospel, therefore, is that God undertakes man's salvation, both in respect of his guilt as a sinner and also of his bondage to the power of moral evil; this being accomplished through the death of Christ for sins and through His indwelling resurrection life in the believer. It is true that the majority of men are not now and never have been much troubled about their sins. Our Lord recognized this, affirming the need of the Holy Spirit's influence to convince of sin. How necessary then that the movement under consideration should be animated by a spirit of faith and of earnest prayer, both individual and united. Further, may all participating in it be moved to a special study of the Holy Scriptures, with a view to a fuller apprehension of their teaching and to renewed personal trust in and allegiance to Christ, as Saviour and Lord.

"Go to the Country"

F. L. CHANG

THE moment of greatest danger in the life of a butterfly is when it emerges from its chrysalid with its wings untried and weak, and is ready to plunge for its first flight into the unknown.

The protection of the cocoon is no longer available, nor desirable; yet is the danger from ever-watchful enemies great. The butterfly is entering into a new world on its own wings; a world of new visions and greater freedom; at the same time a world full of unknown risks.

The Christian Church in China is finding itself, after over one hundred years of being fed and protected, at just such a crisis as this. The protection received from its foster parents is diminishing rapidly in the process of devolution; it is, indeed, no longer desired by the self-assertive and growing Church of China. It has entered into a new stage of life. It is facing the thrills of a new life of greater freedom and larger risks. The Five Year Movement will be its first flight into the unknown. The bondage of denominational and national differences will be broken through, like the chrysalid of the butterfly, and left behind, in order that the young Chinese Church may explore the limitless possibilities of the future.

In the five regional conferences held in different parts of China last Spring and also at the Annual Meeting of the National Christian Council at Hangchow, one unanimous note struck everywhere was the call of the Church for a *united forward movement*. This means that all Christian bodies, organizations and men and women in China should unite in carrying out a Five Year Program of Evangelism. According to the two-fold objective of the movement, evangelism like charity begins at home. First of all, all the followers of Christ are called "to cultivate a deeper knowledge of Christ, a more intimate fellowship with Him and a more courageous following of Him in all the relationships of life." All Christians are urged by word of mouth as well as by daily living, to lead men to Christ in the hope that, within the next five years, the number of Christians will at least be doubled.

In the past, Christianity was introduced into China by its advocates through the means which they knew best, namely, preaching, teaching and healing. They did their work faithfully and splendidly! In the last few years, however, we have gone through a revolution in China—perhaps we are still in the midst of it!—which has been marked by many upheavals and changes. There has been general dissatisfaction with Christian work as carried on. One often hears of evaluation conferences, meetings for re-organization, rural experiments and what not. These certainly indicate some measure of dissatisfaction. Naturally, Christian students—future leaders of the Christian Movement in China—are loudest in their words of dissatisfaction. In such impatience, I suppose that youth the world over is more or less alike. But in the West youthful energy and enthusiasm are directed into the channels of the Student Volunteer Movement, in which the challenge of world-wide evangelism is placed before them. In China this same movement has never taken deep root; Chinese youth of today are even less interested in its appeal than formerly. The reason seems to lie in the lack of a church program sufficiently challenging to appeal to them and to call forth their spirit of adventure and patriotism.

Being dissatisfied with the present order of things, Christian youth are forming "fellowship" groups in many parts of China—a sort of quietistic movement arising outside of the Church—not as an outgrowth or expansion, but as a separation or divorce from the organized church. While they get much help through such fellowship with like minds, yet it is unfortunate that these groups should take the place of the organized church and that this latter should be deprived of the enthusiasm of its young people and the support of its future leaders. One wonders, in consequence, whither the Christian Church in China is going!

The Five Year Movement thus has the unusual opportunity of recapturing the attention, enthusiasm and loyalty of Christian youth in China. Let them be shown that there are many roads leading to the city of God. Every Christian is called to take the road nearest to his convictions. Let the task be difficult and paths steep! The very difficulties will appeal to the youth more than human tongues. But above all, let Christian leaders whole-heartedly back youth with prayers, substance and advice—*when it is asked for!*

There are young members of the Christian ministry who see the rural needs and want to meet them. All they need is opportunity, encouragement and support. Even if all do not feel called to do country work themselves, why not give others a chance? Why should not the Five Year Movement be, therefore, a youth movement in adventure, patriotism and the Christianization of China?

The Five Year Movement should be the Christian contribution to the nation-wide movement in rural reconstruction. "Go-to-the-people" has a far greater appeal, even to Christian youth today, than the Christian ministry. To the critical eyes of Christian youth the old country pastors talk a lot but do nothing substantial. "They are more or less a useless lot!" Christian youth would like to see Christian rural workers more intimately related to the daily life of the farmer, which is, in general, characterized by dire poverty.

There is abject poverty in China's country-side. The latest report of the Bureau of Statistics of the Legislative Yuan based on the Census of Kiang Ning Hsien, the one in which Nanking is situated but from which census the capital was excluded, discloses the following startling fact; of 8,800 families, consisting of 490,000 people in the country, the gross annual income of an average family of five and a half persons, is \$105.00. Deducting from this the cost of seed, fertilizers and taxes, the net income is far too meager to keep the body and soul of the family together. The deficiency is generally met after a fashion by members of the family being hired out as day-laborers, by doing some form of home industry, or by gathering weeds in winter and selling them as fuel.

Kiang Ning Hsien is not considered an extreme poverty-stricken district. There are many famine-stricken areas in the north and north-west much worse off. How can one preach the Gospel of the abundant life to a people so poorly sheltered, so scantily clad and underfed and often starving, without doing something to alleviate their physical misery? What a mockery it is, under such circumstances, to urge people to do good in order to inherit eternal life after death—a favorite and frequent topic in rural sermons! Is it any wonder that Christian students keep away from the rural ministry? Let us, on the contrary, fit seminary students and rural pastors with some specialized knowledge of the economic importance of rural service. They will then be more than preachers: they will be the distributors of the abundant life and real co-workers with Christ. To feed the hungry; to give drink to the thirsty; to clothe the naked; to heal the sick; to teach the ignorant; to be a friend to the needy, and by word of mouth and daily living to lead people to the Christ-way of life—what a wonderful challenge to China's youth, Christians as well as non-Christians! Will the Five Year Movement accept this challenge of the young people to the Church? Will the Five Year Movement accept the challenge of China's rural life?

There is an old story in China of a good man who, after having attained the perfection of a Buddha, wanted to deliver the spirit of his mother from Hades. He went to Hades himself and after having suffered the miseries of the Eighteen Hades and liberated all the tormented spirits therein, he finally succeeded in saving his mother's spirit. At the last Commencement of the University of Nanking, Mr. Hu Han-ming, the President of the Legislative Yuan, urged the graduating classes "to go to Hades to save the people." Such a message appeals to young China! Today rural China has more than Eighteen Hades—the Hades of poverty, superstition, illiteracy, ignorance, disease, drudgery, social evils, etc. May the program of the Five Year Movement be challenging enough to lead Christian youth "to go to Hades to save the people?"

Religious Education and the Rural Church

F. L. CHANG

TODAY is the day of change in a changing China. Even in the quiet country-side a new day is dawning. Amidst a changing environment the rural church, with its old emphasis and old methods, finds itself a back number. These methods, if judged by the present situation, have not produced very satisfactory results. As a preliminary step to a wide campaign of evangelism, the Five Year Movement calls all Christian men and women to cultivate a deeper

knowledge of Christ, a closer fellowship with Him and a more courageous following of Him. Unless we strengthen the Church within it is dangerous to expand it without. Unless we take the problem of the religious education of our young and adult Christians seriously, it is futile to get more church members just to increase the dead weight of the rural church and make it dangerously top-heavy.

In a great many sections of rural China Christian workers will tell you that the Church has lost in membership and in influence, that a number of church members have become cold and indifferent, or that it is very difficult to get people to become inquirers. The general situation in rural churches all over China is, as a matter of fact, rather discouraging. There are rural pastors who confess that they have no work to do. It would be most illuminating for the rural pastor to put down on paper how many hours a week he is actually spending in the work of the Christian ministry and to tell how many of that number of working hours he spends with the different age groups of his parish—those above thirty years, those between sixteen and thirty years and those below sixteen. The general consensus of opinion is that the last group receives the least pastoral attention. Bad as the present situation of the rural churches is, ten years from now, when the boys and girls of today become men and women, their state will be much worse.

Of course, there is a natural barrier between the pastor and the children of his parish, as there is a natural barrier between the teacher and his pupils. It is also unusual for the Chinese rural pastor to interest himself in the welfare of the children of Christian families. Perhaps he feels that this work with the children is the vested duty of the teacher. Between the church and the school the religious training of Christian children is very much slighted and, in many cases, neglected. Unless we give adequate emphasis to the religious education of Christian children and use more up-to-date educational methods, the future of the country church is pretty dark.

First of all, let the rural pastor spend more time with the boys and girls of his parish. If he does not have time to look after everybody, then let the old people be less cared for, and let him put his main thought on the children. Let the pastor learn from the children by being like them, for of such are the Kingdom of Heaven. Let him come down from his high dignity and be their play-mate and friend, and they will, if he proves genuine, look up to him as their guide and pastor. Instead of hearing the children say: "There comes the old pastor, let us get away," how much better it would be for them to say, "Let us go to see our pastor and ask him for a story"!

One missionary, who had several years of Christian ministry before coming to China, told me of his experience in work with boys. About fifteen years ago he picked out a boy in his parish in America, and they

two started a Bible class. A few Sundays later the boy took a friend to join the class. These two boys later brought two more. In a few more weeks the four boys brought another four and later on the eight brought another eight. Thus the Bible class grew. That is over fifteen years ago, but the class still meets every Sunday. Instead of a group of boys it is now a class of grown-up men who are holding responsible positions in their church as well as in society.

The rural pastor in China must be patient and humble in his work with boys. He may have to begin this work with one or two in some secular activity, such as a country boy scout group, a nature study class, a village improvement society, or a Chinese musical or dramatic club, etc., to hold their interest and gradually work for a larger number. In all these activities the pastor has the opportunity of inculcating into the minds of these boys many Christian virtues and helping them to form clean habits. The outcome of his interest in the boys will be a ready and growing response on their part in the Sunday service and other activities of their church. Give the boys a full share in the management of the club work or Bible class. Above all, whether in club work or Bible class or church service, hold their interest by approaching the work from their point of view and by giving them responsibilities therein.

Not many years ago some agricultural educators of America wanted to improve agriculture among the conservative farmers of the Southern States. They decided to take a long-sight view by beginning to work with the children of these farmers. This approach proved to be the shortest cut possible, for as soon as the boys began to produce better and larger crops per acre, then their fathers, the old farmers, commenced to take notice. Similarly, in the religious education of the children of Christian families lies one key that will open unlimited possibilities for the revival of the rural church in China.

The actual number of country churches which have Sunday schools is an open question. The general impression is that there are many rural churches and chapels which have only one service in the whole week. Those which have Sunday schools report a general lack of interest in this form of religious training. Either there is no Sunday school at all or when there is one, poor attendance or good attendance through the compulsory ruling of an affiliated church school is sometimes reported.

The reason for the present state of the Sunday school, or its absence, lies in the lack of adequate emphasis on the part of the Church on religious education. Consequently we have neither suitable material nor trained leaders in religious education for vast rural districts. However, we have heard of one successful Sunday school in Chekiang to which not only children but also grown-ups like to go, and in which

the children are taught to act the Bible stories from time to time. Educationally, of course, the best method of learning is by doing. Furthermore acting gives the children much pleasure and the lessons thus learned will long be remembered. The Bible is so rich in stories and parables having rural settings, and Chinese village acting is so full of imagination, that it would be a great pity for Christian teachers and rural pastors not to lead the country children into a better and fuller appreciation of the Bible through occasional plays.

It will be interesting to find out from rural pastors and evangelists and also from Christian farmers, their ideas as to the purpose of the Sunday service. From frequent observations one almost comes to the conclusion that the Sunday service is specially established for the preacher to preach and the church members to listen to him! It is too much of a one-man show! How satisfying it is to the pastor to preach a sermon theologically sound and profound! But how much more satisfying it is to the church members, if the pastor secures the active cooperation of the congregation in the conduct of the divine service, making the worshippers feel that the service is theirs and really meets their spiritual needs!

In advocating a simple approach, an eminent rural worker of America once made the remark that the American farmer, like the crow, could not count beyond three. In a similar vein one feels that rural folk cannot take in more than one idea at one sitting. In preaching to farmers, therefore, let the sermon revolve around one central idea and let it be richly illustrated with the daily life of the country. The rural preacher needs to consider how the lilies grow, to read the signs of heaven, to learn from the ants, and to share the joys and sorrows of his parish.

In the June issue (1929) of the Journal of the Agricultural Association of China, a student of China's rural life, summarized the illiteracy in some rural districts to be 95 per cent among male and 99 per cent among female population. According to Christian Occupation of China, a survey made in 1922, the illiteracy among male was 40% and female church numbers 60% with an average of 50% illiteracy among Protestant Christians. How to worship with such an overwhelmingly illiterate congregation intelligently and spiritually, is a problem of no little importance. We feel that there is no simpler and more effective aid to a religious service in the country than the use of suitable pictorial posters. Suitable pictures for rural use are rather rare. The Religious Tract Society has a few that may be used to advantage in rural districts. Other Christian Literature Societies and organizations may have others of which we are not aware. At any rate, whether in selecting or preparing such pictures, we need to consider the following questions:

1. What is the purpose of the picture?
2. Does it give a good story and have adequate material?
3. Are its ideas sound and true?
4. Is it adapted to rural psychology and the rural background?
5. Is the lesson simple, clear-cut and immediately obvious?
6. Is the picture accompanied by a short text?
7. Is the picture interesting and does it hold people's attention?
8. Has it a unity of ideas?
9. Is the size of the picture adequate and convenient for use?
10. Is the selling price of the picture reasonable and within the purchasing power of Christian farmers?

Before the rural church in China can make much progress in the Five Year Movement, it must reduce, to a large extent, the existing illiteracy among Christian farmers. A literate and Bible-reading Church should be the first aim of the Five Year Movement. Mass education may, indeed, be the open sesame for the spiritual and evangelistic possibilities of the Five Year Movement. While almost all the churches in different parts of China have lost in membership, the Kung Li Hui in the Paotingfu district, has actually gained. In spite of civil war and the political disturbances of the last five years over twenty thousand men and women enrolled in the mass educational classes established by the Kung Li Hui. Over five thousand of them completed the regular course of four months and many of them continued in a more advanced course. Naturally a goodly number of these students joined the Church. Whereas most other churches have persisted in making their old emphasis and in using old methods, the Kung Li Hui in the Paotingfu district has kept itself abreast of the changing era. It has given to the people a new message and used new methods for meeting newly-felt needs. In this mass education the Kung Li Hui has discovered a new evangelistic approach.

In conclusion, religious education has been much enriched recently by the use of psychological and educational principles: it has come to be considered as one of the chief tasks of the Church in the West. The Church in China, however, has not given this problem due importance. In most cases it continues its old emphasis and uses old methods. At the beginning of the Five Year Movement it will be, therefore, a wise move to give special emphasis to the religious education of rural Christians. The hope of building the rural church on a solid foundation lies in religious education.

Chinese Religious Background

CHARLES F. JOHANNABER

OUR noble pioneer missionaries came to China more or less with the attitude that whatever of religion was already here, was the work of the Evil One. Therefore every convert was to hop out of his old environment and experience all at once and remain outside of them forever after. Although these heroic forerunners of ours did not have the vast amount of psychological findings as their background that we now have, they still were in some directions very practical psychologists. Perhaps in those first days of Christianity in China it was the best thing, if not the necessary thing, to get the convert to spring as far away from the old ways as possible. There was no discriminate choosing of what might be good and permanent in the old, but a wholesale acceptance of the new, in the form in which it was brought over from the West.

Since those early days much water has flowed under the bridge. Not only has the study of psychology made great advances, and the results of comparative religion brought to light much that is good in other faiths than our own, but we are living entirely in a new age. We are living in a new age of tolerance. Intellectually the whole atmosphere has changed. In the realm of faith imperialism and superiority complexes have given way much earlier than in the political realm. We now pay respect to the older faiths because they have things worth while in them, because it is psychologically wise to do so, and because we now feel it is Christian to do so.

In this present discussion we are thinking of the psychological justification for a careful study of the religious backgrounds of our students. Such a study one believes has even to this late day been very much neglected in our work in China. It is true that of late a number of missionaries have directed their attention to a careful study of Buddhism in China. But much of it has perhaps not been systematic and definite enough to be of use for the purposes of religious education. A very definite study of this sort needs to be made to throw light on our problems in religious education. And, indeed, not only the problems of religious education in the narrow sense as it is carried on in the schools, but in the broader meaning of advancing the whole Christian enterprise in China. For in a very real sense, the whole work of the Church in China in all its diversified detail, is, in the last analysis, religious education.

What is the psychological justification for such a careful study of China's religious background? It is this: in order to teach a person something new, we must know what the apperceptive basis of the learner

is. This is simpler than it sounds, for it means that we must have some idea as to what is in the heads of people about religion when they come to us to learn about the Gospel. That is, what knowledge, what ideas, what concepts, what habits, and what attitudes does the learner already have of a religious nature? Psychology again says that the way in which the learner gets new ideas and new knowledge will depend on what ideas, habits, and attitudes he already has. Perhaps we should add to this another educational principle that new learning has meaning only as it is related to the present experience and need of the learner.

Can we not see now why it is that so much of our effort in the past has brought forth so little fruit, or that the fruit has so often been imperfect? In the face of our blind effort, perhaps we should be surprised that there has been so much of such good fruit as there is!

We have worked as though the Chinese individual would approach the Gospel message in the same way that a westerner does. But we know perfectly well that his whole background is different. How could we know what came to his mind when we tried to teach any given idea or concept in the Gospel message? Perhaps he got a totally different slant on the thing from that which we intended him to get. In our thinking there are centuries of Christian influence. In his mind there is an inextricable jumble of things Confucian, Taoist, Buddhist, and Animist.

In our schools we have known very little about the religious backgrounds of our students. We have not even tried to find out what these backgrounds were. We have gone ahead blindly and attempted to inculcate the new without trying to find out the old basis. Yet to do this would not be an unheard of procedure. Christian apostles and teachers have done this often enough in the past. In the Bible itself we have excellent examples of this principle of keeping clearly in mind the old background while inculcating the new learning. The Epistle to the Hebrews is a striking example of this. The new Gospel is there made to fit into Judaistic ways of thinking. When the new Gospel ran up against the world of Hellenic thought, a similar process was allowed to take place; indeed, was deliberately carried out. Witness the Gospel of John with Gospel truth couched in terms of the Logos.

If it is feared that a careful attention to the Chinese religious background will endanger the purity of the Christian Gospel, we may reply that such a process did not lose the essential Gospel to the Greek world. Nor did it dissolve the Gospel in Judaism. Has there ever been a Christian Gospel that has not had a distinctive national coloring? If there ever was, it would surely be that of the Master himself. Yet the New Testament has the whole Old Testament as a background, and no one can deny that the Old Testament is a thoroughly Jewish book.

Nor would one deny that our Lord himself was a Hebrew and thought in the ways of a Hebrew.

But this religious background is not easy to discover. What a privilege it would be for us preachers and teachers of religion if we could, so to speak, lift up the lids of the minds of our students and inquirers and get a look within to see just what is there! How it would motivate and direct and vitalize our work among our boys and girls and men and women! Courses of study would then quickly be arranged to fit the needs as we found them. We should be able, also, to modify existing courses of study so that each individual might get what he most needs.

But we cannot discover this religious background in this easy fashion. Some effective technique for this purpose is needed. Just to feel that this type of investigation is necessary, is not enough. We must endeavor to discover the actual background of individuals, but in order to do this with some measure of success, we must have some way of doing it. This is a very difficult task, this matter of looking into other people's minds to discover their religious background; for the problem is both intangible and yet personal.

Last winter we undertook a preliminary attack on this problem at William Nast Middle School and three other Methodist middle schools in Kiangsi. Now, in studying an individual for his religious background, you may do three things:—you may observe him, study the details of his past environment, and ask him questions. The most direct and personal method is the last of these three. This was the method used in our study. Naturally this method has its limitations. But no doubt these limitations can be more and more decreased by refining and improving the method.

A questionnaire was prepared, the specific purpose of a part of which was to get something of each individual's religious background. Perhaps it will be suggestive to give here the questions which were devised and used. There were thirteen of them:

1. What religion, if any, does your family believe in?
2. What religious activities does your family engage in?
3. Does your family call in priests at funerals and at other times?
4. What religious activities did you engage in at home before you came to our school?
5. Do you take part in ancestor-worship? Do you think it is a good custom?
6. What old religious customs or traditions would you like to preserve in your home?
7. What old religious customs or traditions would you like to abandon in your home?
8. Are there harmful spirits around us?

9. Is idol worship harmful, useless, or useful?
10. Is it a good thing to destroy the temples or use them for non-religious purposes?
11. Is religion only superstition?
12. Are there good spirits in the world? If so, what kind?
13. Is there any great goal for mankind to strive after? If so, what is it?

Thus the attempt was made to approach the background of the individual from various angles. These questions were answered by 331 middle school students, and the total number of replies was somewhat under ten thousand. The replies were certainly not completely satisfactory, but the more we worked over them, and checked them up with general observation, the more we felt that they were of value.

Perhaps if we indicate the trend of the replies for a few of the questions, we can make clear their value. For example, in the replies to the first question, "What religion, if any, does your family believe in," we discovered the strong element of Buddhism in the background of our students. Of course, we could take any school in China and safely say, without definite study, that the Buddhist element is strong. But here we get some definite figures, and some definite ideas. We may get some idea of just *how* strong that element is. Perhaps some day we shall not be satisfied with a crude general question like this, but find some much more refined tool-questions which will give much finer results.

The results from these replies are both corrective and directive in our teaching work. We find where there is less need, and there we correct our teaching by lessening a certain emphasis. We find in another place where there is a greater need than we were aware of, and we direct our attention to that point. Here the replies to question 13 are in point:—"Is there any great goal for mankind to strive after?" Nearly all the students said there was a goal for mankind to strive after, but there was a great variety of definitions. Apparently our students are eager for a goal for mankind, but they do not know what that goal is or should be. Their replies were very inadequate. They show that we have not given our students a unified, coherent, all-embracing life-purpose and world-program. The answers to this question, therefore, have helped us find a great need in our students.

Question 8—"Are there harmful spirits around us?", is also illuminating in its replies. These replies show that the large majority of our students, although they are so ready to abandon the religious customs, and think of so much of the old as being superstitious, still cling very firmly to a belief in evil spirits. Animism, the oldest of China's religions, clings the longest.

Some day China is going to bring a fine contribution to Christianity, and that contribution is going to spring out of the same genius which produced her older religions. Surely that new contribution will savor of her peculiar genius, and will, therefore, have some of the coloring of her older faiths. Let us help China's religious genius find itself in Christianity, rather than hinder the process or work blindly against it.

Five Year Movement and the Home

MISS T. C. KUAN

BEFORE studying the question of the Five Year Movement and the Home, it is necessary to know why the Movement is launched and what are its objectives. At the outset, therefore, let us spend a little time on the Five Year Movement itself.

The Five Year Movement has its own background; this background, is in short, the fact that the rapid growth of nationalistic ideals and movements for political reform during the past few years has terrorized the religious world. Christianity has been the object of severe attacks throughout the whole of China, and all sorts of bad names have been given to it by its opponents. It is "the running dog of imperialism," "the tool of economic exploitation," and a "cultural narcotic" which stands in the way of advanced thought. The scale on which this anti-Christian movement has been carried on is nation-wide: the Church has been assailed from every possible corner. Naturally, events like these cannot fail to affect unfavorably the development and work of Christianity; but, as time has already shown, in the long run they are only forces to push forward, rather than obstacles to hinder, the Christian Movement.

Having fully grasped the significance of this situation, the five regional retreats under the auspices of the National Christian Council held in Canton, Mukden, Peiping, Hankow, and Shanghai, and the seventh annual meeting of the National Christian Council, which met in Hangchow, each with the unanimous support of the delegates from every part of the country, passed the same resolution that all the Christian churches of the land should unite in carrying out a five year program of propagating the Gospel and uplifting Jesus Christ. The purpose of this Movement is to develop more Christ-like living among the members of the Church, meet more successfully the religious needs of the people, and thus make a greater contribution to the making of a new China.

Though numerous plans have been adopted for the realization of the objectives of the Five Year Movement, all these plans can be included in a twofold program. Within the Church the Movement aims

at cultivating among Christians a deeper knowledge of Christ, a more intimate fellowship with and a more courageous following of Him in all the relationships of life. Outside the Church it will try to carry out an enlarged program of evangelism, in the hope that within the next five years the membership of the Christian Church will be doubled at least. The Five Year Movement, therefore, is no less than the articulation of the desire of the Chinese Church to venture upon a new line of religious activity on the basis of its revaluation of its work in the past.

Inasmuch as the Five Year Movement is approved by the representatives of all the churches, it belongs to the church members themselves. Its success is dependent not on the effort of a small number of church leaders or any one section of the church body, but on everyone of the 400,000 Christians in China.

What, then, is the relation of the Five Year Movement to the home? This can be best understood only in the light of the nature of the home itself and its place in a religious program. The formation of the home begins with the matrimonial union of the husband and wife, but is not completed until children are born to them. It is the right of the children to acquire physical and mental growth in the home and it is the responsibility of the parents to see that an environment is created where such growth is possible. In the second place, the home is the genetic factor of human society, and is the institution in which the individual first forms social habits and conceptions of social life. It is society in miniature: the foundation of society at large.

The above is a summary of the ideas of Professor Charles Horton Cooley. Such ideas, however, are far from alien to the Chinese classics. It is recorded as follows in the "Book of Changes":—"Following the emergence of the heaven and the earth all creation came into existence: after all creation came into existence the man and the woman made their appearance and the relationship of the prince and the minister developed: and on the relationship of the prince and the minister the empire was built." The five relations of human beings, in the analysis of the Confucianists, are those existing between father and son, prince and minister, husband and wife, elder and younger brothers, and friends. The "Book of Changes" says further:—"If father is father, son is son, elder brother is elder brother, younger brother is younger brother, and wife is wife, the family regulations will be rectified: if the family regulations are rectified, the empire will become tranquil." All of these ideas bear testimony to the principle that the home is the foundation of society.

When it comes to the place of the home in a religious movement its importance becomes even more apparent. Charles A. Ellwood, in the seventh chapter of his "Reconstruction of Religion," sets forth the idea that the religion which fits into modern life cannot but include clear and positive teachings with regard to the home. If the first teaching

of religion has to do with the creation of mankind, its first responsibility to human society must be the creation of that sort of home that is capable of producing socialized individuals. Consequently, the social religion of to-day, which claims to reconstruct our world, must begin with this "primary group," just as the primitive church took the establishment of a stable and moral home life as its first step towards the reconstruction of their world. It is clear, then, that unless the Five Year Movement is started from the home, the full realization of its ideals will be very difficult.

Moreover, when Jesus Christ was in this world, he spent his first thirty years in a home, sharing with his parents the responsibilities of the household, fulfilling his duty of obedience as a son: he also mastered a thorough knowledge of the Bible through the teaching of his parents and was constantly at prayer and in spiritual fellowship with God. He became so deeply concerned with his home that even his conception of religion could be best expressed only in terms of the family—the fatherhood of God and the brotherhood of men. His teaching surpasses all other religions also in stressing the great principles of liberty, equality, and fraternity. These ideas were all cultivated during his early life in the home.

Religion in the Old Testament, too, was a matter of close relationship with the home. This is very evident when we study the causes of the prosperity and waning of the families of such leading personalities as Abraham, Jacob, David, and Solomon.

The Chinese home is also built on a moral, ethical and religious foundation, though as a result of its prolonged history it has incorporated into itself the ideas of more than one religion.

The task before the Five Year Movement is one of pervading the religious life of every home with the spirit of Christ. If this spirit is successfully carried out in the material and spiritual life of every family, the Christianization of school, social, economic, and international living will present no insuperable difficulty. For the home is the nucleus of society and the axis of the nation and the world.

If the home has such an important bearing on the success of the Five Year Movement, it is quite necessary to make a serious study of its nature with a view to formulating plans for the uplift of its religious life. This study ought to aim at the understanding of the present conditions and necessities of the Chinese family, and the plans based thereon should be such as will bring about in the home a more abundant life, higher ideals, purer conduct, better family environment for children, more enjoyable home life for mankind, and a more efficient "primary group" in society.

I wish now to quote from the recommendations of the Jerusalem Meeting in this connection:—"The home exerts the deepest and most

abiding influence upon life and is the most determining single human factor in the development of the race. Its importance for the missionary movement, if Christianized, cannot be overestimated. Yet its development into an effective Christian instrument can only be the result of careful planning and education, especially where the ideal of a Christian home is unknown. Values discovered in indigenous home life should be carefully conserved. The duties of parenthood need to be brought home to fathers and mothers alike, until a worthy sense of responsibility is developed. Guidance and instruction need to be given to parents, and suitable suggestions made as to how the activities of the home—which is the child's world!—may take on a Christian character ministering to the development of the child:—these and other helps obviously constitute a field for the application of the best methods of religious education."

This is sufficient proof that the world-wide Church sees in the home a most valuable religious instrument and claims an important position therein for religion. In connection with the Five Year Movement, therefore, the following things need to be planned for and promoted:—

A. The habit of family worship.

Family worship, religious meditation, and spiritual fellowship with God are the best means for the nourishment of faith as well as a splendid opportunity for the religious education of the children. If interesting and lively family services are established in every Christian home the members of these families will be blessed both with the spirit of being more intimately related to God, and with a closer fellowship in religious life with one another.

B. The encouragement of prayer on behalf of the non-Christian members of the family, with a view to leading them to Christ.

The home provides the Christian a close-at-hand basis for leading people to Christ and for practicing his own religious belief. If every Christian makes good use of his home as a school for learning how to lead men to Christ and exerts his Christian influence from near to remote, the hope of doubling the membership of the Church will be easily realized, and in all probability with more splendid results than hoped for. For this reason we ought to encourage every Christian to make up his mind to lead at least one of his relatives to Christ within the next five years.

C. The organization of parents' clubs, associations for the study of family problems, and attempts to solve these problems according to the doctrines and principles of Christianity.

It is proverbially true that cooperation produces energy. In order, therefore, to elevate the family life of Christians, the spirit of fellowship

and union deserves special emphasis. The purpose of parents' clubs is to organize those fathers and mothers who are interested in questions regarding the family into study groups, holding regular meetings for the discussion of the practical problems of their own homes, trying to solve the same problems in the spirit of liberty, equality and fraternity, and through mutual friendship encouraging each other in the hope that the mutual aid thus obtained will in time remedy the defects of their homes and set before them more sublime ideals of family life.

The churches of Kwangtung have already achieved excellent results along this line and the constitution of their organization and a list of the problems studied are worth study.

I. NAME: Association for the Study of Problems Relating to the Home.

II. PURPOSE: To influence Christian homes with the spirit of Christianity, hoping that the Christianization of these homes will help in the cultivation of personal virtues therein, in the regulation of family affairs, and ultimately in their contribution to the prosperity of the nation and the welfare of mankind.

III. ORGANIZATION:

- a. Requests to pastors and evangelists of the various churches for the calling of special meetings to bring home the purpose of the Association.
- b. Enlisting Christians to become members of the Association.
- c. Appointment by the responsible leaders of the churches of enthusiastic members to serve on committees of the Association, assigning duties to each according to his own gifts.
- d. Weekly or bi-weekly meetings for lectures or discussions.
- e. Occasional investigations of the participating homes as a means of urging them to put the ideals of the Association into practice.
- f. Collections of books and pictures on the home for ready reference.
- g. Seasonal reports to the General Committee.

IV. PROBLEMS TO BE STUDIED:

- a. The home for Christ. 1. Scripture reading in the home.
2. Family prayers. 3. Teaching children to pray. 4. Leading children to church services and Sunday schools. 5. Holiness, love, honesty, good habits, and happiness in the home.
- b. Conquering illiteracy in the home.
- c. Home hygiene. 1. Individual and public hygiene. 2. Hygiene of drinking and eating. 3. Hygiene of clothing. 4. Hygiene of housing.
- d. Household common-sense. 1. Household management. 2. How to make good use of time. 3. How to deal with others. 4. How to

treat servants. 5. Common-sense about politics. 6. Common-sense about society. 7. Common-sense about the world.

e. Home economics. 1. Home budget. 2. Thrift in wedding and funeral expenses. 3. Selection of clothing and food.

f. Home recreation. 1. Thanksgiving day. 2. Christmas. 3. Easter. 4. Birthdays of parents. 5. Memorial days of deceased parents. 6. Days for friends. 7. Days for neighbours. 8. Concerts.

The above is given for the sake of reference only. Detailed programs for special localities can only be worked out in the light of the needs and conditions peculiar to the homes of each one. But if the Five Year Movement is to make any contribution at all to the home life of Christians, some such program must be adopted.

D. The promotion of the movement for the literacy of women, in order that mothers may be enabled to discharge satisfactorily the responsibilities of the religious education of their children.

Though no accurate statistical material is as yet available, it is well-known that the majority of Chinese women are illiterate. A recent report of the churches of Canton states that two-thirds of their women are illiterate. There are reports in which the percentage of women not being able to read the Bible is lower, but even in these they still constitute about a half of their total number. This intellectual famine of women is one of the most serious problems confronting the Church. The woman is the determining factor in the well-being of the home and is the person whose influence is most direct as regards the education of the children. There is reason to believe that "the hand which shakes the cradle controls the world." It is obvious, then, that the illiteracy of women constitutes a tremendous hindrance to Christian efforts to reform the home life of its members and the development of religious education for its young folks.

The most useful and workable method in the conquest of illiteracy is the adoption of some simple text-book, the mastery of which does not take too much time. The best texts published thus far are those of the National Committee of the Y. M. C. A.'s of China. The American Board Mission has been using these books in popular educational work during the past seven years and has obtained excellent results. We recommend them to other groups that desire to start similar movements.

E. The promotion of welfare movements for children.

Children are important members of the home: they are, in fact, its center. They are, also, the future masters of the nation. A beneficent environment ought to be provided for them before and after their birth, to assure the well-balanced growth of all their talents. Christianity has emphasized the importance of the position of children from its very beginning. Jesus said: "Except ye turn, and become as little children,

ye shall in no wise enter into the kingdom of heaven." At another time, when praying for blessing for children, he said, "Suffer the little children to come to me, and forbid them not: for to such belongeth the kingdom of heaven." (Mat. 18:3, 19:14). Many Christian activities have been directed to welfare work for children, bettering their home environment, and providing for them the conveniences of religious education, such as junior churches and Sunday schools. Services for children are conducted along different lines from those established for adults, in order to fit into their psychology and knowledge. The Methodist Episcopal and Anglican churches, during recent years, have done noteworthy research work in this field, and the Young Men's and Young Women's Christian Associations have also carried out programs on large scales for the benefit of the next generation. The Five Year Movement, too, has its own obligation to fulfill in this respect.

F. The production of literature in the home.

All the five kinds of work mentioned above call for literature in the form of essays, text-books, pictures, slogans, simple guides, etc. The production of original works and the selection of works already in existence are all necessary to meet this demand. The following books seem useful in the judgment of the writer:

1. "Home Problem," Editorial Department, National Committee Y. W. C. A.
2. "Happy Garden of Children," Ruth L. Parker, National Committee Y. W. C. A.
3. "Children's Bible," Mrs. McGillivray, Christian Literature Society.
4. "Religious Education in the Family," Henry T. Cope, Translated by R. Y. Lo, Ph.D., Publication Department, M. E. Church.
5. "The Christian Family,"—"Illustrated Lessons for Little Children at Home," Miss L. S. Hammond, B.A., Book Room, Ming Hong Road, Shanghai.
6. "A New Treatise of Home Economics," Hsieh Pin, The Pacific Press.
7. "Stories for Little Children," Children's Department, C. L. S.
8. "Infant Care," Dr. Appleton and Mrs. C. H. Chen, Published by Council on Health Education.
9. "A Book of Games for All Occasions"—Compiled from Bancroft's Book of Games and Other Sources."
10. "The Thousand-Character Text Book," National Committee Y. M. C. A.
11. "Happy Childhood," published by C. L. S.
12. "Prayers for Little Children," Mrs. McGillivray, C. L. S.

The home is the foundation and starting point of the Five Year Movement in every respect, whether it be the propagation of religion, the betterment of social life, the Christianization of economic relations, or philanthropic enterprises. But work for the home cannot be confined to those who are included in this article, as the relations of the home and society in general are very complicated and each locality has its own particular situation to deal with. The foregoing outline is offered only as a description of the main needs of the Christian home.

Evangelism and Economic Life

GIDEON CHEN

THIS article is intended to remind the enthusiastic supporters of the Five Year Movement of an often forgotten factor in the active program of evangelism, the economic welfare of the people. We find it easy to understand why it is difficult for rich men to enter the Kingdom of God; riches are always a hindrance to God. But on the other hand, whether the Kingdom of God should be composed of wretched, poor and starving souls only, and whether extreme poverty is not also a drawback for the children of God, are matters on which clear thinking is needed.

Let us examine the following provocative questions and see what light can be thrown on this important subject—the relation between evangelism and economic life. Can we make "Mammon" Christian? What are the economics of Jesus? Do we need a "starving salvation"? Is there an economic way of evangelism?

I. Can we make "Mammon" Christian? When Jesus said that no man could serve two masters, God and "Mammon," he probably meant that the children of God must not become the slaves of things material. But this does not imply that "Mammon" should not be made subservient to God. I think that the final victory of the effort to evangelize the world will not be assured, unless the evangelists dare to carry the banner of Christ one step further—even into the realm of the devil! And this can be accomplished by Christianizing "Mammon" as the first step in that direction.

The relation between evangelism and economic life is often much obscured by reason of the narrow conceptions of both the evangelists and the economists. It is, therefore, highly important to make this relation perfectly clear in the very beginning of the Five Year Movement in the hope that the value and influence of the Movement may not be curtailed simply because of old prejudices. If we define evangelism as an effort to save souls, and economics as a science dealing with market

conditions, since there is no soul market, it is not at all easy to bring the two together, though some adventurous souls would like to see market forces governed by Christian principles. If, however, we conceive of Christianity as life and evangelism as a movement to lead men to a Christian way of living or to a more abundant life, as Jesus called it, then surely the economic aspect of life constitutes at least one part of evangelism. How can we go to the rich and the poor and say to them, "We invite you to become Christians on Sunday (many of the poor in China do not, in fact, have Sunday as a rest day!) but the devil will take care of you on week days"? How can we expect those who are bound on earth as mere slaves of wretched economic conditions to be free in heaven? Let us not be afraid of the right enjoyment of material things which are a part of God's riches and, when properly used, can be made to enrich spiritual life. Hence the task of the Five Year Movement, so far as economic life is concerned, is twofold: (1) to apply Christian standards of life in daily economic dealings; (2) to uplift the toiling masses from their poverty and ignorance to a better and nobler life, both spiritual and material.

II. What are the economics of Jesus? Since a "return of Christ" has always been the spring of any vigorous Christian movement in history, the Five Year Movement can be no exception in this regard. What, then, are the economics of Jesus? Simply those of the ordinary man! Unlike John the Baptist, Jesus lived in an ordinary economic society and worked in an ordinary economic way. His vast and intimate knowledge of the economic conditions of that time is exemplified in his teaching which, to a large extent, is drawn from the ordinary economic practices of His day. Our Master used economic truth to illustrate the deeper spiritual truth. His healing of the sick has both spiritual and economic values. Christ's interest in the economic welfare of the people was revealed in many incidents. For example, the changing of water into wine is nothing more than an act for more economic *consumption*; and His advice to catch more fish is an evidence of economic *production*. When we come to His attack on excessive riches, it will be remembered that He always advised the rich to sell their possessions and give to the poor. He *never* said "throw them into the sea." This is a case of just *distribution*. So much for a glimpse of Jesus' economics.

Now, if the Master showed an interest in the economic welfare of the people two thousand years ago, ought not His followers today in starting a forward evangelistic movement in a country where the economic problem is the most important issue at stake, find a place for it also? Shall we speak to the Chinese people in terms of theological dogmas and ecclesiastical doctrines, which cannot enter their ears, or shall we use their daily economic language to which they will never fail to respond? Are we, for instance, sufficiently versed in their economic problems to be

able to understand their struggle for daily bread? Can we follow the example of Christ in using their daily economic life to open up deeper spiritual truth? Luther, Calvin and other leaders of religious movements could not escape facing the economic problems of their times. Is this not the more true in our own day in China?

III. Do we need a "starving salvation?" Remember that the China in which the Five Year Movement is going to be launched is suffering from civil war, banditry, famine, flood, trade depression, unemployment and social unrest. The suffering nation is offering one common prayer:—"Lord, give us our daily bread." This constitutes a challenge to both political and religious leaders. Suppose, for instance, the leaders of the political revolution are able to give the common people political freedom, but fail to solve their economic problems; the result would be that this freedom would soon be regarded as a "starving freedom." Now religious leaders are coming to the same people with their offer of salvation. Should they, in turn, fail to see the economic needs of the people, this salvation would in similar fashion be considered as a "starving salvation." Communistic agitators seem to have come nearer than either of the above results to the economic aspiration of the suffering masses. What about the Christian evangelists? Ought not the followers of Christ help to realize the Lord's prayer by paying attention to both "our daily bread" and "Thy Kingdom?"

IV. Is there an economic way of evangelism? There are many ways by which evangelism can be realized through economic improvement. The following suggestions indicate the main lines of action to this end:

(1) Train the Five Year Movement evangelists in the economic problems of the day so that they will be able to touch the very heart of the people.

(2) Start some local experiments such as agricultural improvement, supplementary industries, cooperative stores, etc., as particular circumstances may warrant.

(3) Advocate a more Christian way of living in every day economic relations.

In order to carry out the economic aspect of the Five Year Movement, I venture to suggest that a committee of experts be organized in every important centre to determine what particular line of action should be taken in each locality concerned. The Industrial and Rural Committees of the N.C.C. should be asked to serve as a clearing house for the whole country in this connection.

Let me conclude with a repetition—economic welfare is a part of evangelism!

Christian Education and the Five Year Movement

CHESTER S. MIAO

FROM many sections of the Chinese Church and missionary body comes the criticism that the Christian school is drifting away from the organized church and not serving the Church as formerly it did. In studying reports of Christian conferences of ten and twenty years ago it is, however, interesting to note that this criticism is not new. What makes the present situation especially serious is the decrease in the proportion of Christian students and students from church homes. This means that Christian schools are now serving the non-Christian constituency more than they were ten or twenty years ago. One way for the Christian school to meet this situation is for them to serve the churches more in and through the Five Year Movement. Such service will prove that Christian schools are still an integral part of the Christian Movement in China and are still very much interested in the welfare of the Church: it will also make the churches more interested in Christian education and lead them to feel that it is their own.

From many quarters comes also the criticism that the youth of to-day have lost interest in the Christian Church and its work and are looking elsewhere for inspiration and life service. Who is to blame for this? Had the Church formerly a program worthwhile for youth? Does the school create interest in the Church on the part of youth? In ordinary life, an action or idea is not learned by merely abstract preaching or empty exhortation, but by using it under guidance in the circumstances to which it belongs. This is common-sense as well as good pedagogy. Now the Church has a very worthwhile program for the next five years. It is the task of the schools to get youth to participate in this program in accordance with the best pedagogical practice.

After registration, transfer of administrative responsibility, and the adoption of the elective or voluntary method of religious education, the next biggest task before Christian schools is to maintain and strengthen their Christian character. The Five Year Movement puts special emphasis upon strengthening the faith of Christians and leading them to face more seriously and to carry out in their lives more courageously, the implications of Christ's teachings. This challenges Christian schools to be a more active and positive Christian influence.

We are confident that Christian schools will welcome this opportunity and fit themselves right into the Five Year Movement. Their problem is how best to contribute to its success. This calls for, first of all, careful thinking on the part of Christian educators all over China.

The following are a few crude ideas as held by one person, but it is hoped that they may serve as a starting point for common thinking.

First, Christian schools can experiment in the use of educational methods to attain evangelistic ends. The school is, at the present time, in a better position to do this than the Church. The best results of such an experiment will help the churches in carrying out their five year evangelistic program for more and better Christians.

Second, Christian schools especially the colleges, universities and seminaries, can contribute the necessary literature for religious educational work in the Five Year Movement. With proper guidance, even middle school students may have a share in this literary contribution. For example, a student of Kashing High School, several years ago, produced a Life of Christ in the thousand characters which has been printed and widely used in Daily Vacation Bible School classes. Another middle school student with considerable literary ability has been stimulated by the friendship of a Christian writer to undertake an earnest study of Christianity with a view to preaching it with his pen.

Third, Christian schools can contribute both lay and professional leadership to the Church. The Five Year Movement, if it really wants to help the churches make their largest contribution to the people of China at this time of national reconstruction, involves something more than a mere evangelistic program. It should attempt to do more work among the young people and in the homes. The illiteracy in the Church must be eliminated. Sunday schools, Bible classes, study groups and clubs should be promoted and properly conducted. Industrial and rural experiments should be carefully launched and tried. All these projects need leaders. Can the schools supply them?

Above all, the greatest service that Christian schools can render is to pray and work for a Chinese "Oxford" or "Haystack" movement. Such a movement is possible if there are really great teachers in some institutions who can vitalize the religious life of their students. Such teachers can not only help youth to catch a vision but can show them also how to get the dynamic power necessary for the advancement of the Kingdom in China. Blessed are the schools that have such teachers! Blessed will the Chinese Church be when such a movement has been started!

Hygiene and Evangelism

EMMA HORNING

They brought unto him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic, and palsied; and he healed them. Matt. 2: 24. There came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them. Matt. 15: 30.

WHAT a picture of suffering this represents. It is enough to stir anybody's heart with compassion. But this scene is not the worst of the situation. Follow each of the sufferers back to their homes, to their towns, to their communities and see what has caused all these troubles. Why do they have epilepsy, palsy and demons? Why are they maimed and dumb and lame? What is the root of all this suffering?

Jesus with his prophetic eye took in the whole situation. He saw the suffering bodies, the longing, empty hearts, and the stupid, undeveloped minds before him. But beneath it all he saw the cause, and longed to probe around the roots. Mothers did not know how to teach their children to care for their bodies that they might be the temples of a holy mind. Religious teachers did not know how to put troubled souls in touch with a God of love, who would bring peace and harmony to their whole being. The rich cared only for themselves and for what they could extort from the poor.

The principles of hygiene were not dreamed of. Superstition, fear and ignorance poisoned and held their minds in bondage. They could not develop and control the mind and body and keep it strong and healthy. Jesus well understood that the mind is the cause or the cure of the majority of our diseases. He knew that love and sympathy and understanding is one of the best physicians. He was eager to get at the foundation of disease and sin by spreading his kingdom of love, peace, kindness and brotherhood. Yes! Jesus considered physical hygiene important, but he considered mental hygiene of first importance!

This healing and sympathy of Jesus is duplicated a thousand times in hospitals and dispensaries, and this is as it should be, for we are followers of him who loved the sick and did all he could to relieve their suffering. But, as in his day, there is no end to the multitudes of sick and suffering who are laid at our doors to be healed. We, like Jesus, long to get at the cause; we should like to remove the roots and give permanent relief. The search for the causes leads us back to the homes of the sufferers, to their villages, to their communities—and what do we find?

In this district the majority of the babies die of tetanus before they are ten days old. Why? Because of unsanitary, superstitious care of the child. Many of the young mothers suffer from osteomalacia.

Their bones become soft and very painful and unable to support their body, which consequently shrinks to half its size: they become cripples for life. Others suffer from all forms of tuberculosis. A strong healthy mother is the exception rather than the rule. Why? We find that the mother sits on the brick bed for thirty or forty days after the child is born. Great care is taken that no cold air reaches her; consequently no fresh air reaches her either. She is not allowed to change her clothing, wash her face and hands or even comb her hair, lest she take cold. For food she is given millet water—a teaspoon of millet to a gallon of water. This she drinks several quarts at a time, many times a day; nothing more is given her to eat. At the end of the month she is too weak and dizzy to stand, and thus becomes the prey of all kinds of diseases.

Most of the rooms where the people live have no direct ventilation, if any at all. If sunshine does enter the rooms it comes from one side only. Damp brick floors cultivate disease germs from one generation to the other. The warm brick beds are the breeding places for pests to scatter contagious diseases. Is it any wonder that tuberculosis in all its forms is the most prevalent disease known in the hospital? In fact, only the strongest are not affected by it in some way.

Bathing is not permitted except in the warmest weather, for fear of taking cold; hence skin diseases are found everywhere. Babies are not allowed to wear anything but a little cotton jacket, for fear of getting too warm; so winter takes a great number of little ones by pneumonia. During the summer flies swarm in the kitchens, so hot weather takes a larger number by dysentery. Evil spirits swarm every where, as they suppose, haunting houses, possessing people, causing madness, sickness and death. But why continue enumerating their troubles? They are innumerable; their suffering cannot be described!

Like Jesus we are eager to heal their bodies, but if we continue to do this only, they will continue to come on in a steady stream with the same diseases for the next hundred years, perhaps. We must get at the root of the trouble and teach them to get at the cause and help them to prevent their sorrows. They must be taught the origin of germ diseases, the principles of hygiene, the proper care of mother and child, and the healing power of peace and harmony in the home and in the community. Above all they must be taught how to put this teaching into practice.

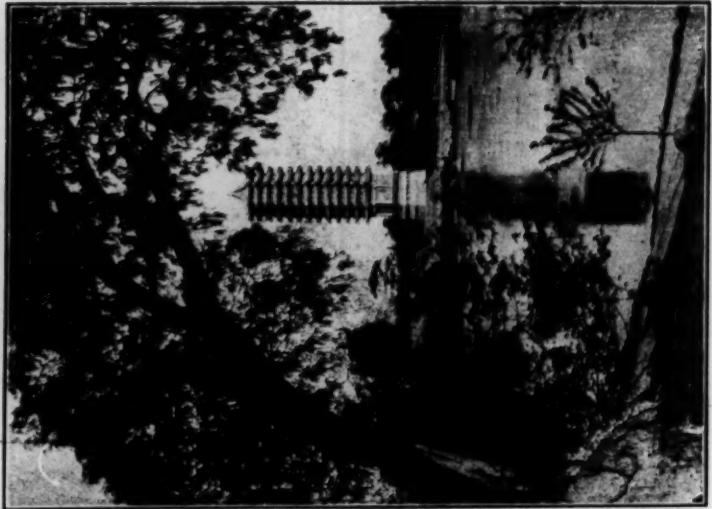
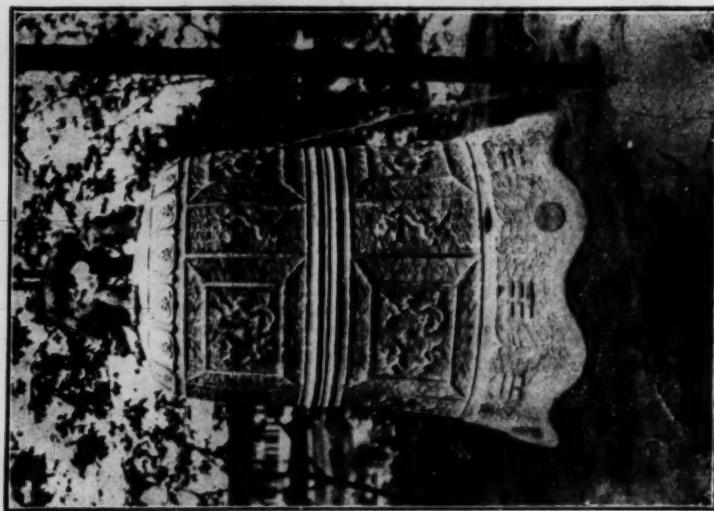
Several years ago we decided to teach the cause of these troubles in connection with our evangelistic work. We sent to the Council on Health Education in Shanghai and secured their three health charts, viz:—1. Child Health Poster, \$2.50. 2. Methods of Infection and Prevention, \$2.50. 3. Health Habit Poster, \$2.00. These we taught thoroughly to our Bible women, teachers and pupils in the Bible school,



VIEWS OF YENCHING UNIVERSITY, PEIPING.

(See CHINESE RECORDER, November, 1929, page 741).

VIEWS OF YENCHING UNIVERSITY, PEIPING.
(See CHINESE RECORDER, November, 1929, page 741).



constantly keeping in mind the special needs of the community. When they became thoroughly familiar with the pictures in these charts, we started on our campaign during evangelistic week. Bible women, teachers, pupils in the Bible school and some of the pupils in the girls' school took part. Each couple was given several of these charts with their evangelistic pictures and sent to all the homes in the city to teach the women and children.

This was but the opening of the campaign. We have continued this teaching day in and day out, year in and year out ever since, steadily enlarging our sphere of influence. It has now spread from our city to nearby villages and on to distant villages; from the schools on to the homes and even to the evangelistic tent. Everywhere the Gospel is taught these charts with their teaching are also taught. This practical teaching quickly opens the hearts of the mothers for the deeper truths of the Gospel. The homes all received the women with their teaching very kindly, but we know how hard it is to break old habits, centuries of tradition and midwives' superstitions. We were anticipating many years of constant teaching, and were willing to put forth every effort if we could only save these thousands of babies and mothers from all their suffering, disappointments and sorrows.

No clothing is made for the baby before it is born and little before it is a year old. To aid the mothers in caring for their babies along this line, we had some aid societies in the home land make suitable layettes of pink and blue outing flannel and send them to us; also powder, soap, towels, nets to cover them from the flies, etc. These we sold to the mothers at a nominal price. These have been prized so much that we have never been able to keep enough on hand to supply the demand. These have been a great means of developing the mother's love for the child. When they are taught the scientific method of caring for their babies, they begin to think their children are really of some value, and put forth more effort to save them and train them to be useful men and women.

We have been agreeably surprised at the results of our teaching. The progress of these several years has gone beyond our expectation. With the hospital as a practical demonstration of the truth we are teaching, the results are gratifying. We hear of few cases of tetanus in the city now. A surprising number of mothers are now eating better food, and receiving proper treatment. Fly swatters are being bought in abundance. Tooth brushes are now being used freely. Kitchens are even being screened. A bath house has been opened and is being freely used by the men.

As with Jesus, the more we relieve their troubles the more attractive our teaching will be along every line. Jesus fully understood the attraction of the healing power, but he never allowed his enthusiasm along

this line to overshadow his first great aim, the foundation of all. He places mental hygiene, soul cure, redemption from sin first, and always pointed his patients in this direction.

Let us follow Jesus' example. During these days we see thousands of parents distracted because their children are disobedient and unfilial. Let us teach them the cause. Let us put on a thorough campaign of parent training, teaching them how to train their children to obey from babyhood up. This will produce a new world in a generation. We see vast multitudes of undeveloped, unnourished minds in the rural districts. Let us put on a campaign of mass education and open the doors of knowledge to this multitude. We see thousands of selfish lives bent on getting the best of everything for themselves, at the expense of every one they can trample under their feet. Let us put on a great campaign of helpfulness, teaching everybody to think of others, pray for others—and the Kingdom of God will have taken a great step forward.

Idol worship is tottering. In hundreds of temples all the gods have been smashed and dumped on the rubbish heap. Thousands of people are left without any object of worship. Our great opportunity has arrived.—the one for which we have been praying these many years. (Lord, open our eyes that we may comprehend it!) Let us put on a great worship program, teaching those affected thereby that there is a God who cannot be destroyed with hands; that there is a God whose ears are open to their cries, and whose heart is in sympathy with all their needs. The worship of this God will develop the dynamic which will energize and make effective every hygiene campaign, every parent training campaign, every mass education movement, every effort for the development of thoughtfulness and brotherhood.

Some Problems in Church Union*

J. J. BANNINGA

THE Proposed Scheme of Union" issued by the Joint Committee of the Anglicans, Wesleyans, and South India United Church has been before the public long enough to get their first reaction anent some of its principles. It is most gratifying to the members of the committee that prepared this scheme to see what a large proportion of people are accepting the proposals that have been put forth and, if satisfaction can be received out of opposition to their plans, it is a source of real satisfaction to the members of the committee that the two extremes of opinion are equally opposed to this scheme.

*This article is taken from "The Indian Standard," the Monthly Organ of The United Church of Northern India, October, 1929. It is given as it originally appeared with the exception of a few minor typographical changes.—EDITOR.

From what we learn in England it is perfectly evident that the Anglo-Catholic party is vigorously opposed to several of the provisions, including the provisions that have been made for tiding over the interim-period, as they call it, when everything shall be regularized, and also opposing the provision for such matters as confirmation and other ordinances. To the Anglo-Catholic the whole justification for a Union Scheme lies in making those churches that are not now regular, fully in accord with high church theories. They fail to realize that Church Union is not an attempt to make others accept high church theories in place of their own.

The other line of opposition comes from the extreme Left Wing and finds fault with the Union Scheme because it does not provide for absolute individual liberty and for the continuance of every phase of Congregational practice that has been used in the past, and largely centers about such items as an acceptance of a creed and episcopal ordination.

But the vast majority of Christians who are members of neither extreme will rejoice that a way has been found in which most Christians can, with very little adjustment at least, live together in peace even if they cannot also accept each other's theories about what Christ taught. To all such there will be many ways of thinking in the Church after union is consummated, and the great gain will be that the men in that Church will regard each other as Christian brethren, all loyal to Jesus Christ, and yet each within the one Church trying to be true to the principles that he himself sees in Jesus Christ.

Some of the members of our churches in South India that come from the Congregational Church in Great Britain find cause to complain of the "Proposed Scheme of Union," because they do not see in it pure Congregationalism. It is true that the scheme cannot be called Congregational. Some call it Episcopalian, and, I presume, that they are partly right at least, for the church will have bishops. I recall that the Bishop of Bombay said that this church is not going to be Episcopalianism such as he has known hitherto, and I dare say that many other Anglicans say that. The Episcopalianism that will be found in the resultant church will be greatly modified from the monarchial form that is found in some parts of England today. It will be a "Constitutional Episcopacy," and likewise the individual congregations in this new church will not have that extreme liberty which the independent churches of England claim, which includes the drafting of their own creeds and the ordination of their own ministers. But unless I am very much mistaken there never has been pure Congregationalism in South India and surely, even though there was before, it was given up when the Congregationalists joined the present South India United Church in 1905. All our churches in South India have, since the latter date at least, been governed by church councils, and before that

date they were in a large measure controlled by conscientious missionaries who perhaps were more like bishops than they were like Congregational ministers. But in the "Proposed Scheme" there is that element of Congregationalism that gives to each of the congregations authority to control its local affairs and to have a voice in the choice of a man for the ministry or for the episcopate. They do associate themselves with others and give others a voice in their affairs. They also gain a voice in the affairs of others. It is truly a representative form of government and is as democratic as the present political situation in England with its King Emperor but with a parliament in full power.

It is also true that in the "Proposed Scheme" the two creeds of the historic undivided church have been accepted as a "Basis of Union." They have not been laid down as verbal tests for either the members or ministers. The one thing, however, that the framers of this scheme desired to be sure of was that the church, after becoming united, will stand squarely on the acceptance of the divinity of Christ as one of their beliefs, and these two creeds have so stood in the history of the Christian Church. It is true that these creeds come out of the practice and perhaps out of the turmoil of the Christian Church, but the one thing that they stand for is an affirmation in the best language available at that time, that Jesus came forth from God and represented God in His message to the world. I think there are no members on the Joint Committee that would want to use these creeds as more than a binding link uniting this church with other churches in this great affirmation, and whether used in worship or in any other connection, the creed would say to all the world that we as a United Church do believe in Jesus Christ as Son of God and Saviour of the world and that we do not want to associate ourselves with those who say that Christ is a man who by His moral life and conduct as well as spiritual insight can help us to be more like God. We want to say that in Christ we find a divine Lord and Saviour who did come to earth to live and die and rise again for us and that by doing so He expressed the mind of God with regard to His attitude to sin and salvation. The committee, I think, rightly feels that a man who cannot say that he sincerely believes this ought not to continue as a member of the United Church.

It has been suggested in some circles in England, probably in attempting to present as favourably as possible "the Proposed Scheme of Union" to those who hold high-Anglican theories, that by accepting the episcopate the members of the South India United Church and Wesleyan Church were putting themselves into line with those who accept the doctrine of "Apostolic Succession." A sentence has been quoted from an article written by Dr. Temple as follows:—"A Scheme which in fact brings within the scope of the 'Apostolic Succession,' as we understand it, those ministers who are now without it, has obviously

asserted the Catholic principles with great effectiveness." Dr. Temple knows the situation far too well to say that those of us who do not have the historic episcopate have accepted this form of ministry in order that we may regularize our ministry and come within the heritage of the "Apostolic Succession." He knows far too well, also, that the members of the Free Churches do not accept the doctrine of "Apostolic Succession" and that in coming into any union scheme of this kind they carefully safeguard themselves against any future adoption of such a doctrine. Though it is true that by accepting the "Historic Episcopate" they make it possible for such as wish to do so to continue to believe in the "Apostolic Succession," they carefully state that no particular theory of the episcopate shall be demanded of any man when joining this church.

We know full well that multitudes of men in the Anglican Church today do not accept the doctrine of "Apostolic Succession." Dr. Headlam, the present Bishop of Gloucester and formerly the Regius Professor of Divinity in Oxford, clearly shows in his book on the "Church and Reunion" that he does not believe in this doctrine, for he says it is "mechanical," "untrue to history," and "untrue to fact"; and, with Dr. Headlam multitudes of others in that church accept that view. Hence if Dr. Temple is persuading certain high churchmen to accept the "Proposed Scheme," because it will enable those who wish to do so to continue in their belief in "Apostolic Succession," he must have had in mind equally that it will also enable those who do not hold the doctrine of "Apostolic Succession" to come into that church without in any wise endangering their present theories concerning the episcopate or the ministry of the Church. Certainly the Free Church members of the "Committee on Union" have over and over again stated their position clearly and have safeguarded it in the document that they have prepared, and therefore it is safe to assert that since the doctrine of "Apostolic Succession" has not gained full headway in the Church of England, it certainly never can in the resultant church where the opposite viewpoint is made equally valid for anyone to hold. It must equally be admitted, however, that those who now hold the doctrine of "Apostolic Succession" shall not be forbidden to hold it in the Church after union is consummated; and no man who himself has conscious conviction on any point with reference to Christian doctrine, can say to his fellow-Christians, even with regard to this doctrine, that he may not hold it if his conscience tells him that it is right. Let us hope that in the Church after union is achieved there will be such a spirit of brotherhood that God's Holy Spirit will be able to reveal Himself fully to us and that we may all know what God's mind is on this matter.

In an article in the *BAPTIST MISSIONARY REVIEW* the Editor would have us substitute the doctrine of "Adult Immersion" in

place of that of episcopacy and would then have us adopt that form of baptism as the universal required form in the Church after it is united. He fails to see that though we can adopt episcopacy in its historic form without adopting any theory concerning it we cannot adopt the practice of "Adult Immersion" excluding thereby infant baptism and sprinkling, without accepting a limited doctrine with reference to that sacrament. To the Baptist we can say what has been said to the Episcopalian, "We will adopt baptism as the universal practice in the church, but will not compel any member or any minister of that church to accept any particular theory of baptism, but let him practice whatever form of baptism he wishes." To this the opponent of episcopacy may answer that we have accepted episcopacy and that ordinations will be by the laying on of episcopal hands. It is, I think, admitted everywhere that ordination by episcopacy is valid. Even our Congregational brethren would admit that. What some also claim is that a certain theory concerning episcopal succession is inherent in episcopacy, and that you cannot accept episcopacy without accepting also a certain particular theory of the ministry. The members of the committee deny this in the light of Bishop Headlam's position, the attitude of the Church of Sweden, and even the refusal to accept the theory of the threefold ministry in the Church of Rome.

It follows that one who is ordained by a bishop need not accept any particular theory either with regard to "Apostolic Succession" or with regard to the threefold ministry in the Church. We would accept a form without a theory and may continue to have the theory of "Presbyterian Succession" or may have the theory of "Immediate Contact with the Holy Spirit" as Congregationalists would probably teach, or we may regard the bishop simply as the officer designated by the church through whom it will perform its ordination, and, therefore, in this ordination there need be no thought whatever of any succession or any particular doctrine other than that a group of his fellow-Christians agreed that he is to be ordained, and that their president is to be the main officer in that ordination, which is practically what Congregationalists today practice. This makes ordination by the bishop practically ordination by the church through its chosen representative and any person may hold any one of the several different theories concerning that ordination. But to insist on "Adult Immersion" excludes all other theories except that one and is therefore not on a parallel with accepting episcopacy without any particular theory.

It has also been noted that in the "Proposed Scheme," instead of dwelling upon the great things of the Christian religion, we are emphasizing the lesser things, such as organization, creeds, and forms of service. To this we must plead guilty, simply because on the higher and greater things we feel there is unity. I do not think that you could have for a moment started a debate on Jesus Christ or on any such vital question as

the doctrine of the Godhead, His love toward men or on His sending of His Son into the world to save all men, of the necessity for faith in and through Jesus Christ and the necessity of giving ourselves in whole-hearted service for our fellowmen. These are the great things in the Christian religion, and these are the things on which we do agree. On minor things, such as forms of worship, creeds, etc., we disagree, and we are, therefore, willing to modify our former position in order to enable us to have a common practice that will assure us of the greater and better things concerning which we are all anxious. Ritual is not as great as life, nor is organization as essential as service, and the letter does kill while the spirit maketh alive. This we must never forget. Therefore, though through these negotiations we will have made an earthen vessel, let us not forget that in the earthen vessel we can hold the precious gifts of God and convey them to those who do not have them. I am sure that the meetings of our Joint Committee revealed that God has great things in store for us if we can get our churches to come together in a united brotherhood. If in faith and love and charity we can work together for the coming of His Kingdom, we shall receive from Him larger gifts and the drawing nigh of His Kingdom will be a greater reality. Therefore we, as members of the committee, do not hesitate to call upon all to leave those lesser differences and emphasize the greater truths, so that all the world may know that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

Religion at Kyoto

GALEN R. WEAVER

THE Institute of Pacific Relations began as a religious movement. The organizing committee for the first conference of 1925 was largely made up of persons whose interest in international problems arose primarily from the idealism inculcated by Christian training. The efforts of certain individuals at that first conference in seeking some mode for the expression of these religious aspirations did not seem incongruous. A daily meditation period out-of-doors was participated in by a score or more, both Buddhists and Christians. Selections from Confucian, Buddhist, Christian and humanist sources were read as the brief prelude to this period of quiet contemplation. As to the personnel of the conference, a considerable proportion, certainly a clear majority, were implicated more or less directly in some form of religious effort. In the agenda, the contributions made to cultural in-

terchange and international acquaintance by missionary efforts were frankly discussed. The importance of this factor in international relations was not contested though, naturally, inconsistencies, difficulties and hindrances to good relations arising from the wrong kind of missionary policy and activity were brought out into the light.

The 1927 conference was already oriented away from conscious religious interest. No one would challenge the moral earnestness of the members of that conference but anything like a meditation period for corporate use would have seemed out of place. The personnel now represented a greatly attenuated interest in religion (with the exception of several individuals).

The 1929 conference, closing two weeks' discussions on November 10th at Kyoto, Japan, showed scarcely a vestige of the original religious interest. Of the many data papers submitted, only two dealt with religion. One was a paper on "Missions in China" which was submitted at the conference by the group from Canada. It is probably safe to guess that not one-tenth of the members read that paper with any care. Nor was it referred to in any discussion. The program committee conscientiously tried to grapple with the question of cultural contacts between Orient and Occident and proposed the formula "The Machine Age and Traditional Culture," as likely to be most provocative. One might suppose that religion would be prominent in such a discussion. Four round tables, including the whole membership, dealt with the subject for two days (two one hour and a half periods each day); and one round table had a third session. The syllabus prepared by the program committee directed attention to architecture, manners, art and ethics. One only of the four round tables devoted a considerable section of its time to discussing what changes are going on in the matter of religious beliefs and practices.

Discussion was eager. With one exception, all those who participated shared the view that the older forms of belief are rapidly breaking up because they are inadequate. They were concerned to know what effects this will have on conduct and what responsible parents and teachers can do constructively to meet this situation. Missions, even in this round table, were scarcely mentioned. Indeed one judges that the quantitatively large interests of Christian Missions were regarded by the average person at the conference as qualitatively of minor significance. On the matter of diagnosis of the present religious trend, the group seemed to agree that the *educated* men and women of all countries are working out for themselves some form of religious satisfaction, in which the elements of wonder, mysticism and ethical earnestness are blended in varying proportions. When it comes to the corporate expression of this religious feeling, few are able to find adequate modes. At the same time people are not satisfied without opportunities for such corporate

experiences. As to what is happening, or is likely to happen, to the masses of the people, there seemed to be no very clear definition.

Explorations into the less controversial field of cultural relations prepared the way for tackling the knotty questions of China's foreign relations, the center of keenest interest. It was chiefly at this point that difficulties were feared. It is a witness to the strength of the Institute's past experience and its method of face-to-face inquiry that even such matters could be discussed without ultimate bitterness. Not all of the issues were thoroughly faced—i.e., the responsibility for the murder of Chang Tso-lin—but some were. Although the Chinese members may not be wholly satisfied with the results, it is a notable achievement to come out at the end of the conference with a better mutual attitude than at the beginning. At a time when this type of conference is yet quite new and still experimental, this should be encouraging to religious-minded people for they are concerned with the growth of the kingdom of brotherhood.

From a broad point of view, moreover, the conference was decidedly religious. No such gathering of people, composed of individuals of differing faiths and of no religious faith, could have been assembled under a religious organization. As yet religion is too particularistic and divisive and, moreover, lacks resources of expert knowledge and research on too many grave human issues. It is idle to speculate what might have happened if the Institute had continued under religious auspices. What is being attempted is too germane to the great permanent interests of all religions to warrant aloofness or lack of sympathy. If Christianity can continue to inspire leaders of movements like this, as it surely did at the first, then religion will make an invaluable contribution to human welfare.

Some who are watching the evolution of the Institute as it faces enlarged responsibilities and expanding influence, are keenly hopeful that broad Christian motives will serve to inspire the planning of the research and the conferences which lie ahead. Of special importance is the question of the leadership which will be brought into the Institute's general secretaryship. Mr. J. Merle Davis will retire within the coming year. What type of mind and spirit will succeed to this important task?

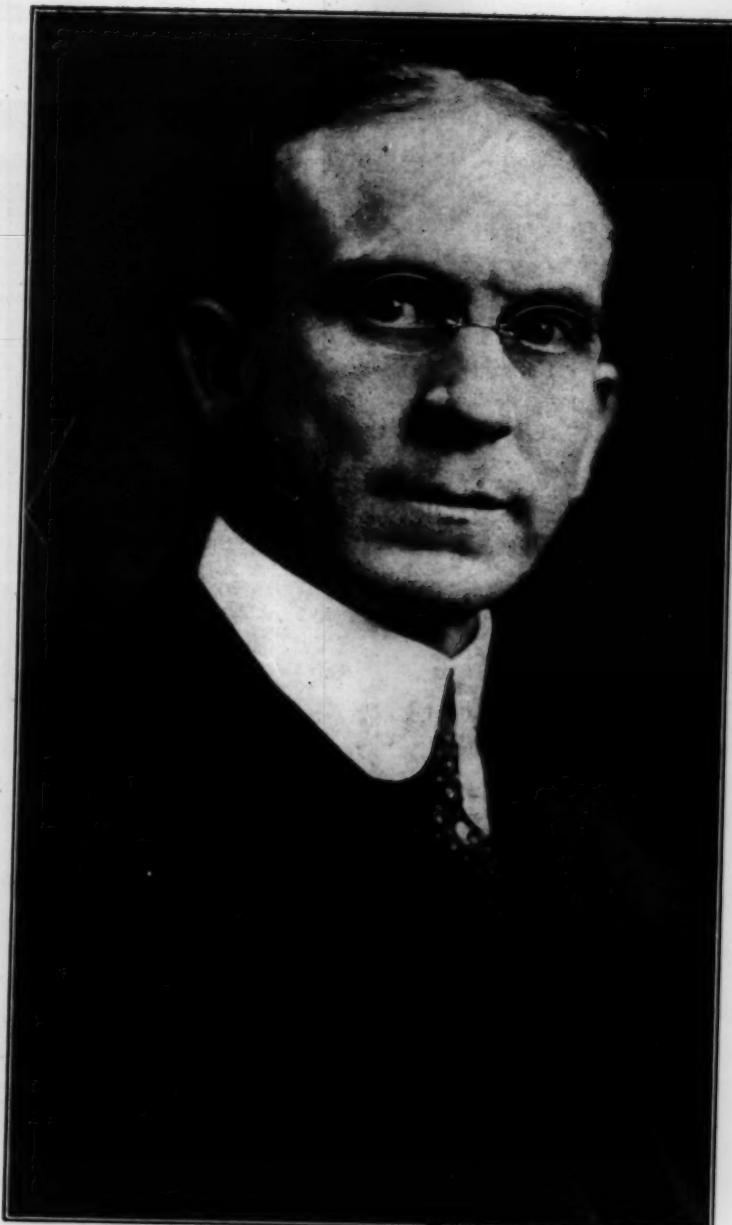
In Remembrance

Tribute* in Memory of Dr. John Elias Williams Vice-President of Nanking University

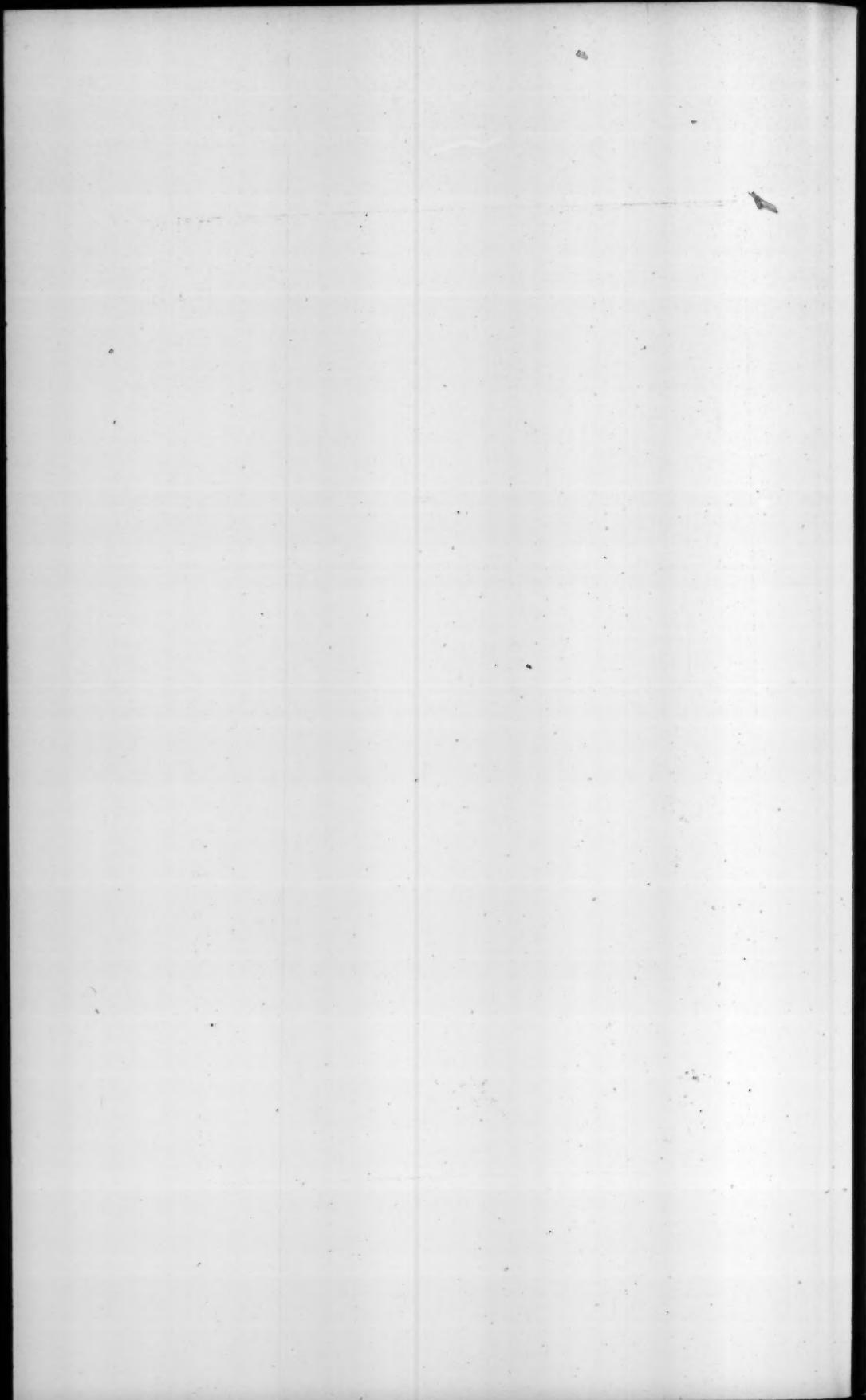
FROM very early times Nanking has claimed to be the Capital of China. The would-be founders of new dynasties have always regarded its possession with jealous eyes, as in fact its commanding location entitles the city to become the political cynosure of the entire country. After the Revolution of 1911 and the removal of the seat of the Provisional Government of the Chinese Republic to Peiping (Peking), Nanking degenerated into a stronghold of overweening militarists—a state of affairs which lasted for fourteen years. Then in the summer of 1926, in fulfilment of the unrealized ambition of Dr. Sun Yat-sen, the "Father of the Chinese Republic," and in response to the unparalleled summons of the Nationalist Party as well as the prayers of the Chinese people, General Chiang Kai-shek led the Anti-North Expedition of brave lads from Canton and, in the space of a few months, brought not only the provinces of Hupeh, Kiangsi, Fukien and Chekiang, but also the city of Nanking in the following March, under the control of the Nationalist Government. The capture of Nanking constituted a signal victory for Nationalist arms, since thereafter the unification of China became a virtual foregone conclusion. At that time, however, the membership of the Kuomintang included Communists who were bent upon the destruction of life and property by the instigation of a venomous campaign of lies and hatred calculated to create bad feeling among different nations. Thus occurred the Nanking Incident of March 24, 1927, which is deplored by every rightminded Chinese, and in the course of which my valued friend Dr. John Elias Williams, Vice-President of the University of Nanking, died an untimely death.

Dr. Williams, who was born in the United States, came to China to preach the Gospel and cherished great sympathy for the land of his adoption. I have known him for over two decades and I consider it a privilege to be included among his large circle of friends. When we were together in Tokyo a quarter of a century ago, a Young Men's Christian Association among the Chinese studying in Japan was organized. It was my good fortune to work with him for two years, and even today I can recall his wise words and far-seeing plans. His probity and erudition easily marked him out as one of the great men of the period, while his undisguised sympathies for the Chinese people and

*Reproduced from printed pamphlet by permission of Dr. C. T. Wang; it is the translation of the Chinese inscription on the memorial stone.



THE LATE DR. JOHN ELIAS WILLIAMS.



their cause ranked him as one of China's best friends in the Western Hemisphere.

Many others besides Dr. Williams had suffered in the course of the Nanking Incident; nevertheless, it was the demise of the beloved Vice-President of the University of Nanking which shocked the Chinese and foreign Authorities and impressed upon them the urgency of directing their full attention to a prevention of the recurrence of similar incidents. What is still more memorable, it was the death of Dr. Williams which awoke the Chinese people to the cold fact that there was no other alternative but to purge the Kuomintang of its Communist members. And if such cleansing had not been effected, it would be impossible to foretell the depths of humiliation to which the country might further be plunged by the Communists' lust for destruction and slaughter. To this extent Dr. Williams is undeniably one of China's real benefactors. Since it is an alien scholar like Dr. Williams who has conferred untold blessings upon our country, the Chinese people should, therefore, keep his memory ever verdant. One of the ancient Chinese philosophers, Ssu Ma Chien, has said: "One man's death may weigh as heavily as the weight of T'ai Shan Mountain, while that of another may weigh as lightly as the weight of a feather." In my humble estimation, the death of Dr. Williams should be classed under the former category.

I am grieved beyond words that, unwise as I am, I was unable to protect my friend or save him from his undeserved fate. For this omission I am profoundly ashamed and can only weep tears of contrition. To express my sense of personal loss and to record in a permanent form my appreciation of his learning, devotion and character, I am inscribing this tribute for the benefit of posterity.

Respectfully inscribed in Nanking, August 1928.

By CHENGTING T. WANG,

Minister for Foreign Affairs,
National Government of the
Republic of China.

Our Book Table

BUDDHISTIC IDEALISM IN WEI SHIH ER SHIH LWEN. CLARENCE HERBERT HAMILTON.
Open Court Publishing Company.

This is a brief study of "The Treatise of Twenty Verses on Absolute Consciousness" written by Vasunandhu, an Indian philosopher, who died about 350 A.D. He is credited altogether with nineteen works on Mahayana Buddhism. This particular treatise is "a beginning work for the student of Buddhist idealism". In this pamphlet its main points are given. The thesis is that the three worlds of Mahayana Buddhism are "consciousness only" in

which both subject and object come together. To prove that there is no "truly existing material world external to the consciousness of materiality" much dialectical skill is displayed in showing up the inconsistencies of that concept. "Neither sense organs nor fields of sense objects have any reality outside of consciousness." "The world as many is an impossible conception. But the effort to conceive it as one equally breaks down." "The whole is one." This is thorough-going idealism. It is interesting to find it so firmly embedded in Chinese Buddhism.

FOREIGN INVESTMENTS IN CHINA. D. K. LIEU.

This is a statistical study of the foreign economic stake in China. An attempt is made therein to estimate foreign loans, business investments and philanthropic contributions. The result, though inevitably incomplete at various points, is interesting. Foreign political loans, it is asserted, are due in large measure to indemnities. This assertion has also been made elsewhere. Japan's rise as an economic power was one fruit of the world war. The development during fairly *recent* years of Chinese economic effort is also noted. In general foreign business firms cooperated readily with those making this study. Americans, however, seemed somewhat suspicious of it. An attempt is made to estimate the missionary or philanthropic stake in China also. The figures given, though inconclusive, are suggestive. \$70,000,000 is estimated as the probable total. This American philanthropic investment, it is stated, probably equals that of American business, if it does not exceed it. The inclusion in this study, however, of the American investment in the electrical power supply of Shanghai, not mentioned by Dr. Liu, materially changes this comparison. Nevertheless American idealism has been very active in China as well as American business. Foreign business investments are concentrated in the treaty ports. "Yet much foreign capital might have been invested in other parts of the country were there no treaty restrictions to foreign residence and business domicile." In general the author's treatment of the intricate questions involved in such a study is irenic and scientific.

PULLING STRINGS IN CHINA. W. F. TYLER. *Constable, 10-12 Orange St., London, W.C.2. 15/- net.*

This is an at times rollicking account of the experiences of a Britisher in China. He had, for instance, continuous official connection with Shanghai for eighteen years. Starting as a seaman he landed as an official of the Customs which gave him a rare insight into the affairs of the Shanghai Settlement. A few jolly seamen's stories appear in the first part of the book. Of the rest much is a sort of "indiscreet" account of inside experiences with all sorts of people and in widely varying circumstances. His account of the undisciplined growth of the Shanghai Municipality is illuminating. Having been an officer in the Chinese Navy at the battle of the Yalu he quite takes the lid off that event. Quite impartially he tells both the good and bad sides of his experiences in China, but happily with an absence of carping criticism of the Chinese people as such. Indeed, much he says shows a deep and understanding appreciation of both China and the Chinese. Though his service in and for China cost him dearly he seems to be free from the feeling of frustrated ambition which marks some recent books on China. He is not against Christian effort though he refers freely to certain Chinese strictures

thereon. Interesting insights into the often illogical bases of many of the diplomatic usages now accepted as precedents are also given. Incidentally he is somewhat of a philosopher having written a booklet on "Religion and the Fourth Dimension"; and occasionally there is a bit of philosophizing about some of China's problems.

CHINA'S COTTON INDUSTRY. Miss S. T. KING and D. K. LIEU.

Cotton is China's major modern industry. To the many interested therein this statistical study gives much valuable information even though it is necessarily left incomplete at some points. The origin of cotton in China, the jumpy development of the industry, the foreign stake therein and its possibilities are all dealt with. Much illuminating information anent labor conditions in cotton factories is also given. The study covers this industry as found in Shanghai, Wusih, Wuhan, Tientsin, Tung-Tsung-Hai and Tsingtao. The history covers only forty years. In this time many foreign nations have fought for a foothold in this industry. The number has now been reduced to three, the Japanese, the British and the Chinese. The Japanese are strongest in Shanghai but the Chinese in the lead in the whole of China.

CHINA AND JAPAN IN OUR UNIVERSITY CURRICULA. Edited by EDWARD C. CARTER.
American Council, Institute of Pacific Relations, 129 East 52nd Street, New York.

This is a study of the extent to which courses on matters connected with China and Japan exist in the curricula of institutions in the United States—from junior colleges to universities. The questionnaire on which this study is based was sent to 546 institutions of which four-fifths replied, one-fourth of those reporting having some courses. The majority, however, gave but one course, while a few offer from fifteen to twenty-six. The institutions having courses are dealt with in detail and the courses briefly stated with some attempt to indicate recent changes therein. The main tasks recognized as inherent in this inter-cultural exchange are:—(1), to deepen appreciation of the cultures of the East; and (2), to translate into educational curricula the facts of our vital and growing relationship with the Orient. It is stated, however, that "our universities and colleges are not yet prepared to equip either scholars or men of affairs to deal competently with the Orient of the past or of tomorrow"; and that there is "a noticeable lack of American scholars capable of carrying on research of a high type in sinology."

COLLECTANEA COMM. SYNODALIS. January-October, 1929. Commission Synodal in Sinis, 1A Kwan-tung-tien Hu-tung, Peiping.

This is ten copies of a monthly publication which gives a digest of the matters considered to be of interest to Roman Catholics in China by the Commission Synodale. It is a collection of articles, statements and documents relating to or bearing upon the work of this Church. These are written in four languages, Latin, French, English and Chinese, and cover a wide range of topics. Articles are frequently reprinted in whole or in part from Protestant magazines. Selected bibliographies of significant articles in such magazines as "The Educational Review" and the "CHINESE RECORDER" are one feature. There is an interesting and critical review of

Latourette's volume, "A History of Christian Missions in China." A resume of Rev. G. W. Sheppard's speech on the "Bible" as delivered in February, 1929, is also given. Significant incidents and movements in China receive frequent mention. To glance over this journal is to realize that its wide selection of topics and articles makes it a real factor in promoting understanding between Catholics and Protestants. From the general nature of its contents one infers that it is prepared for serious-minded and educated members of the Church rather than for its rank and file.

THE TALISMAN OF KUBLA KHAN. *By Mrs. ELFRED WINGATE ROBERT. McBride and Co. N.Y.*

Those who read this book after having read Harold Lamb's "Genghis Khan" will be reminded of the well known statement that whereas William James wrote philosophy like a novel, his brother wrote novels that read like philosophy. Certainly it is true that Harold Lamb's book leaves one with a sense of breathless adventure, while in "The Talisman of Kubla Khan," the romance is sometimes lost in the supposedly historical detail and social description. The story, built around Kubla Khan, a tolerant and wise statesman, his faith in the principle "Jen," his commission to the Polo brothers to bring from the Pope a mission of Christians, on the adventures of the Polos in the empire of Kubla, and culminating in the romance of the younger Polo, Marco, and the lady whom fate demanded he deliver as a bride to a Persian Khan, gives a vivid picture of a period the glory of which too little is known.

L. K. H.

WHY SOUTH INDIA CHURCHES ARE CONSIDERING UNION. *Hodder and Stoughton, Warwick Square, E.C.4, London. Sixpence net.*

Four representatives of differing denominations collaborated in this short pamphlet. The result is an illuminating insight into the motive, conditions and aspirations of Christians in South India anent Christian Unity. Its aim is to explain to western Christians just what this move for unity means.

TALKING WITH GOD. *Edited by Dr. ALFRED SMITH. Cokesbury Press, Nashville, Tenn. Cloth, 50 cents; Morocco, \$1.00, Gold.*

This is a collection of more than one hundred carefully chosen prayers as prepared originally by a perfect galaxy of prominent preachers. They include all kinds of subjects and are fitted for many widely different occasions. They can be used with equal benefit in either the pulpit or the home. They are all short, simple and direct.

THE BOOK OF COMMON PRAYER. *Morehouse Publishing Company, 1801-1811 Fond du Lac Ave., Milwaukee, Wisconsin. Cloth, 25 cents; Entomax, 30 and 35 cents; Durotex, \$1.00-\$2.00; Genuine Goatskin Morocco, \$2.00-\$5.00. All figures in gold currency.*

This is the long-awaited *New Prayer Book* as revised according to the use of the Protestant Episcopal Church in the United States of America. It is the clear type edition. The certificate of the Custodian of the Standard Book of Common Prayer, in the front, bears the date October 1, 1929. This is, therefore, one of the first copies issued by the publishers.

THE OPIUM PROBLEM IN CHINA (中國鴉片問題), R. Y. Lo. 50 cents, Mex.; postage extra. For sale by Mission Book Company and National Anti-Opium Association.

There appear to be very few books in Chinese on the problem of opium in China. This one, therefore, meets a long-felt need. The author is Chairman of the National Anti-Opium Association and a member of the National Board of Opium Suppression. He is, in consequence, well qualified to set down the facts about the devastating inroads and virulence of this drug in China. While this volume is written for the general public primarily it should also be useful as an agent in stirring interest among educated Christians.

A PRIMER ON ISLAM. ISAAC MASON. *Society of Friends of Moslems in China.*

This pamphlet attempts to set forth the main facts about Islam in China and indicates somewhat its relation to Christianity. It is evidently written with a view to helping Christians understand the problem of approaching Moslems. The chief doctrines of this "faith" are briefly set forth. Something is said, also, of their value and the points at which they approach Christian ideas. The author does not mince words when he comes to the weaknesses of Islam and the unsatisfactoriness of many of its doctrines. He points out, also, its important omissions from a Christian viewpoint. The pamphlet is already translated into Chinese.

THE LESSON ROUND TABLE-1930. Edited by RICHARD D. DODGE. *Cokesbury Press, Nashville, Tenn.* Gold \$1.25.

This is the age of the open forum in which interchange of opinion is the rule. The 1930 International Uniform Lessons are, in this volume, commented on in accordance with this modern method. While as a commentator of a number of lessons the Editor's name appears, yet in general each one is treated by a different person. Those participating in this "round table" are mainly, though by no means exclusively, ministers; business men also take a share. Nearly every contributor, however, is an author of prominence. Each lesson, therefore, puts the group studying it in touch with another mind as well as another topic.

KAIMING ENGLISH Books I-III. T. K. FENG. *Kaiming Book Company, Ltd., Foochow Road, Shanghai.*

These books constitute an attempt by a Chinese expert in philology to prepare English readers on modern lines adapted to Chinese students. The author has delved deeply into linguistic science and has had considerable experience in the teaching of English. He has evidently done long and careful work on these books. Hints to teachers are given in Book III. Much in the books indicates effort to fit the study of English into the background of the student. The ultimate effectiveness of such an effort can only be determined by actual use. For experimental purposes, however, the books are quite promising.

NEW PUBLICATIONS IN CHINESE.

China and the Problem of Narcotics before the League of Nations. (國際麻醉毒品貿易) Wang King Ky. *Ligue Anti-Opium D'Outremer, Brussels.*

The views of the Chinese Minister in Belgium as expressed at the 12th sitting of the Opium Committee at Geneva.

Industrial Handbook for Social Workers in China (中國經濟新潮). Gideon Chen. Committee on Christianizing Economic Relations. N. C. C. 15 cents: thirty or more 10 cents each.

Eight chapters setting forth the industrial and labor situation. Up-to-date material for student and church study groups.

Ten Cents Library (一角叢書) Thomas Alva Edison (愛迪生的傳記), Z. K. Zia; Henry Ford (福特的傳記), and John Bunyan (本仁約翰小傳), both by Z. K. Zia and W. C. Chen. Published by Christian Literature Society.

The Summons to a Larger Evangelism. (擴大佈道的呼籲). Address by Dr. J. R. Mott. National Christian Council of China. 6 cents.

Findings on Five Year Movement East China Regional Conference. (華東教會五年運動計劃) National Christian Council of China. 8 cents.

舊約兒童故事 by Mrs. F. R. Brown, 南昌豫章中學書畫室 14 cents.

Correspondence

"Cooperative Comity."

To the Editor of

The Chinese Recorder..

DEAR SIR:—Thank you for inserting my letter under the above heading and for your Editorial on the same (September, 1929, page 546), and also for your kind invitation to make further comment on that Editorial.

The stress on the difference between "amity" and "comity" is quite fair. There are today, I imagine, few missionaries who do not seek, in preaching and teaching, to bring out the fact that God did speak to holy men of every race and religion. It is one of the great blessings of the preaching of Christianity in every land, that the light there was, even amongst the most primitive peoples, is being revealed. But the point which, I feel, needs emphasizing is that, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"; etc., Heb. 1:3. So many are satisfied with points of agreement that they hesitate to stress the points of difference—which,

indeed, make all the difference! This is so vital to the continued existence of Christianity that I still feel, Sir, that "if we are staunchly loyal to Jesus Christ" we shall not travel far along the road even of "co-operative amity" with Buddhism or any other religion. Our companions along that road will soon either acknowledge the absolute supremacy of Jesus Christ as Lord, or fall out by the way.

I am Sir,

Yours fraternally,

JOHN BELL.

"The Call of Manchuria."

To the Editor of

The Chinese Recorder.

DEAR SIR:—The article on the "Call of Manchuria" in your November issue naturally drew my close attention. Allow me to add one or two pieces of information which seem unknown to Mr. Lautenschlager.

The Synod of Manchuria has been in communication with several leading missionary societies in the hope that some one of them would

come to our assistance in the great work on hand. The only limitation to this plea or advertisement lay in the request that in approach to our sphere the "comity of missions" would be observed. No society has been able to answer our call.

Without formal arrangements with the Danish Lutheran, Irish Presbyterian and Scottish Presbyterian—the three missions which have mutual links and for long years have accepted evangelistic responsibilities for Manchuria—a representative or two of one or more societies has settled in Harbin.

In Harbin and its hinterland there are more evangelistic agencies than came to the notice of your contributor. The two American missionaries and one European, whom he mentions as resident in Harbin, are not the only workers. There is a mission centre at Hulan, 40 li north from Harbin. The next most distant is my own station, which is in charge of a great area, while the area stretching to the west of me is under the care of a third mission. The whole northern expanse spreading far and wide is the "field" of the Chinese Home Mission, and is called its Heilungchiang section.

I should think that Mr. Lautenschlager had no opportunity during his short visit to our region to gather any other report than that of Mr. Leonard, my friend and neighbour, of the Southern Baptist Mission. My wish is to supplement in a general way the information supplied by Mr. Lautenschlager, and to thank him for the earnest spirit in which he has represented our need of help for the intensive work yet needing to be done.

Yours faithfully,

D. T. ROBERTSON.

The Lunar Calendar.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In my itinerations throughout the countryside this autumn I have found a certain situation, and I wonder if it cannot be helped somewhat by the Christian constituency;—viz, uneasiness, which amounts almost to fear, on the part of the country people because of the doing away by the Government of the old lunar calendar.

There does not seem to be so much opposition because this is a *new* thing as fear that they will not be able to know when to do their planting and other farm work which they used to do according to the lunar calendar. They seem to fear that when this old guide-post is no longer available they will not know how to regulate their work, and that thus their livelihood will be greatly hampered if not largely cut off. As the "People's Livelihood" is one of the "San Min Chu I" it would seem that the Government should exert itself to the utmost in making it known far and wide how the farmers can depend upon and utilize the new (solar) calendar.

It may be that the Government is doing all that is possible in this matter; but I wonder how widespread this knowledge is. Cannot the Christian constituency help in broadcasting any available knowledge of this sort? And I wonder, also, if this knowledge cannot be supplemented by such agencies as the College of Forestry and Agriculture of Nanking University, if perchance this institution has not already prepared something along this line. Other missionaries may not, like myself, know just what material of this sort there is. The R.T.S. sheet

calender, which has recently come to hand, gives some information along this line. Is there still more?

Your magazine is probably the best periodical to reach the missionary group, and you would be doing a great service to the rural community if you could place in your pages information of this sort which would be relayed first to the missionary and then on to the rural community, to which the missionaries have access, and which includes quite a considerable area

of China. The RECORDER might thus give help to the farmer who has not been able to get this information through any other channel.

Yours truly,

E. M. SMITH.

[The RECORDER will be glad to publish lists of publications of any sort which contain the information called for in this letter, if such are sent in. Editor.]

The Present Situation

MISSIONARY BIRTH-RATE

The following are brief extracts from an address by Rev. John Foster at the Canton Missionary Conference on November 16, 1929, in support of a special resolution on "Missionary Recruits" which was adopted therein and which is given verbatim at the end of these extracts.

"In seconding this proposal, I want to call your attention to the missionary birth-rate and the danger of missionaries being without sufficient succession in the China field.

"The general situation, as far as I can see it, is something like this. Most Chinese Christian churches are likely to become independent of help from abroad, not as they are able to stand alone, nor even as they express the desire to try, but in spite of crying needs and contrary to shouted desires—as, in fact, the missionary succession simply peters out!

"The remedy for this situation lies in *missionary education*; in short, it rests with *us*. It is a prevalent fashion among missionaries to be either chary of, or superior to, propagandist work. This, I think, is wrong. False modesty is as wrong as any other falseness. We should, indeed, give time and thought to this problem and make public the results thereof. This suggestion is particularly applicable to those due for furlough in the near future. It might bear fruit in various ways. We have, for instance, to capture and convert not only this generation of student youth, but to some extent hoary-headed members of our home boards too—a much more thorny proposition! We may even have to *reconvert* each other!

This, in brief, is what I mean. The main changes affecting the supply of missionaries to China seem to be these. (1) Student youth has changed in its ideals of service and (2) in its idea of China. (3) Mission boards have changed in their attitude to China's need. (4) We missionaries have changed in our methods of meeting this need. On each of these points I wish to add a few thoughts.

1. Youth's Changed Ideals of Service.

"Young idealists seem to have been carried along by a rising tide of individualism, which has now flowed into the sphere of altruism and world-

service. Fewer youth, than in our time, are ready to say, "I will serve the Church wherever the Church may send me." "I will be a missionary wherever and howsoever the board may choose." "I will give my life to the Kingdom of God in China, whatever the job, great or small, that comes to my hand." Today there is more "I" even in our altruism! Youth has got into the way of asking God, "Where are you offering me the *biggest* job?" To correct this attitude we must return—and take others with us—to the Son of God who came to one of the least romantic of all the provinces of the Roman world, and *threw his life away!*

2. Youth's Changed Idea of China.

"Modern youth hears of China, not only, nor chiefly, from missionaries with their Call, but from Chinese fellow-students with their patriotism. We know ourselves that it needs no extreme nationalist sentiment to make us idealize our own country when we are living abroad. We have, therefore, to compete with the patriotic idealizations of our friends when we plead the actualities of China's need.

3. Mission Boards Have Changed.

"I fear sometimes that China is not written quite so big upon their hearts as formerly! The opportunities in mass movement areas of India and Africa fill the picture. For instance there is one society which is allowing its old-established hospitals in China to remain closed for lack of staff, yet is opening up new medical work on the West Coast of Africa. I want such boards to be told, so far as may be, that even if China cannot "fill the picture" with spectacular results, she does pretty nearly fill the map of Asia! And even if China is not written big upon their hearts, it is going to be written big in the future history of the world!"

4. We Missionaries Have Changed.

"This century has seen the development of highly specialized medical and educational work, and of church organizations with multitudinous committees and a veritable corps of secretarial staff. We have expanded the meaning of "missionary" almost to infinity! In all this we have gathered much wisdom—in talking, for example, of medical and educational work as being the natural expressions and inevitable contributions of Christianity, apart from their being Christianizing agencies. And yet is it not true, of some of us, that our wisdom has run to seed and become a very weedy folly? We have widened our description of the missionary vocation until the "vox" part of it has been lost in the wideness! An appeal for recruits thus becomes a voice crying in the wideness of the wilderness! What we are asking men to come and do has not enough "call" in it to draw the right kind of men out here!"

"I am convinced that if we are to capture the best of this generation for "missionary service," we shall have to get back to the XVIII century dictum and say with John Wesley, "You have nothing to do but save souls." Yes! Remembering that souls live in bodies, and see through the eyes of the mind, "you have nothing to do but save souls"! And a man who knows what we mean because he believes it himself, will bring others to that understanding, and will himself come for nothing less!"

"Resolution in re Missionary Recruits.

"The last few years have seen a great decrease in the number of foreign missionaries in China. The Christian Movement has been shifted from

being mission-centric to (Chinese) church-centric. Is there a place for the foreign missionary in this new emphasis of the work of the Christian forces? If there is a place, what is the task of such a worker? What type of worker is wanted or needed? These are questions that confront mission boards and especially their recruiting agencies.

"Chinese Christian leaders say that there is still a place for the foreign missionary. Various organized bodies have sent out strong appeals for more foreign workers. The work of foreign missions in China is not yet finished. The Christianization of China is a task too great for the Christian forces in China to carry out alone. It can only be done on the basis of the use of international forces.

"Therefore be it resolved:—

"That we as a Missionary Conference appeal to our home constituencies and to the youth of our home lands for the continued and increased co-operative support of the Christian Movement in China.

"That the call from China is for men and women who are willing to work with the Chinese as fellow-workers. They should be men and women of large vision and spiritual power. The problems that will confront them may be great but the challenge is to big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves grow, by varied experiences, into spiritual greatness.

"That a copy of this resolution be sent to the CHINESE RECORDER, to the N.C.C., and to the mission boards represented here."

THE CHINA SUNDAY SCHOOL UNION

The China Sunday School Union is an organization which was created by act of the Centenary Missionary Conference, held in Shanghai in 1907. The Union did not, however, become fully established until three years later, when through the cooperation of the World's Sunday School Association, it was possible for it to secure the services of a full-time general secretary in the person of the Rev. Elwood G. Tewksbury, who before that date had for nearly seventeen years worked as a missionary of the American Board of Commissioners for Foreign Missions. Although other organizations, especially the Stewart Evangelistic Funds, have contributed liberally to the development of the China Sunday School Union, the uninterrupted help of the World's Sunday School Association has proven no small factor in making possible the large service rendered by the Union throughout these nineteen past years.

At its most recent Convention, held during the summer of 1928 in Los Angeles, the World's Sunday School Association took steps looking towards a reorganization and enlargement of its world-wide service. Soon after the Convention closed, the Association called to the position of general secretary of its North American Section a man who had already become widely and favorably known for his effective leadership in religious educational matters in one of the larger church denominations in the United States. Dr. Robert M. Hopkins, the new general secretary, in taking up his duties felt it needful, at as early a date as possible, to visit certain of the fields in which the World's Sunday School Association is rendering special service. The first Asiatic countries to benefit by a personal visit from Dr. Hopkins have been Japan, Korea, China and the Philippines. The months of August, September,

October and November, 1929, were spent by Dr. Hopkins in forming first-hand impressions of the Sunday School situation in these lands.

Availing itself of the presence of Dr. Hopkins the China Sunday School Union called several successive meetings of its general Committee during the months of October and November to consider problems bearing on the future work of the Union and the relations of the Union to the World's Sunday School Association. Dr. Hopkins, at one of the early meetings of this series, suggested that the Constitution be so amended as to make the Union more fully expressive than before of the will of the church groups. In making this suggestion Dr. Hopkins recognized the conditions which made it seem wise that the Union at first should have been created by a general missionary conference; he also noted how through the years there has been evident a trend from the status of a continuing committee filling its own vacancies, to that of a gradually more fully representative body, until within recent years denominational groups having a Sunday School membership of over 3,000 have responded to the invitation to appoint representatives to serve on the General Committee of the Union; yet, he felt that the time had come when the Union should get a fresh mandate from the church groups and should so organize itself as to make it possible for the representatives appointed by the cooperating church groups to determine the policies of the Union in the light of present conditions and needs, whether these might be in line with policies which had obtained in the past or not.

For many years, however, the Union had been operating on a principle known as "the common zone policy," defined by a Minute of the Union, as follows:—

"The C.S.S.U., as regards its literature, shall emphasize those aspects of Biblical truth which are *held in common* by the churches of the larger denominations and are contained in their standards and declarations."

Some members of the General Committee felt, quite naturally, that the changes proposed by Dr. Hopkins might imperil the maintenance of this principle, and might cause the withdrawal from the Union of certain bodies whose cooperation was conditioned on the continuance of the "common zone" activities. Others felt that the representatives whom the church groups might elect could be trusted to do what they thought best for the good of the churches, and that in the event of their abusing this trust the church groups would find ways in which to call them to account. Dr. Hopkins intimated that he would find it difficult to recommend the continued co-operation of the World's Sunday School Association to any organization unwilling to recognize the representatives of the church groups as having full power to determine policies, without any pre-imposed limitations.

In order that the General Committee might consider the suggested revisions to the Constitution without prejudice to the major issue, they were first considered in committee-of-the-whole, following which, in the same informal manner, various propositions regarding the principle at stake were taken up. The proposal which finally gained the ascendancy was the one made by Mr. M. Hardman, of the China Inland Mission. This proposal was tentatively approved in committee-of-the-whole, after which it came up for final action in executive session, and was declared passed after a very close vote.

Its wording was as follows:

"That the China Sunday School Union go forward under its present Constitution and the policy which is well-known both to its constituency and supporters."

In the consideration of this motion one question at issue was whether, if it continues to issue literature of the present type, the C.S.S.U. would be able to serve the churches without reserve in the broader aspects of religious education. The implication seemed to be that the passing of the motion would mean that the C.S.S.U. would continue to welcome the co-operation of church and mission bodies interested in the carrying out of its present well-known policy.

It was the opinion of some of the Committee that a fuller representative basis from the church groups could be secured and the delegates might be fully trusted to continue the work of the C.S.S.U. without danger of impairing the principle that its literature should be in accordance with the faith and standards of the evangelical churches. Others were of opinion that the only solution is for the C.S.S.U. to continue as at present constituted, and to publish only the type of literature which it has been producing hitherto. It was generally recognized that there is a large demand for the type of literature now being published by the C.S.S.U. and that those desiring to issue such literature should be free to do so, but that others desiring a different type of literature should have the privilege of publishing what they feel will meet other needs among the churches.

The fact that the several meetings culminating in the above action were well attended shows the seriousness with which the members of the General Committee addressed themselves to the issues under consideration. It was gratifying to see that although opposing views were held with conviction the spirit of mutual understanding and good-will prevailed.

D. WILLARD LYON.

THE NEEDY CHURCH IN KWANGTUNG

The Rev. G. H. McNeur, of the New Zealand Presbyterian Mission in Canton, summarized the needs of the Church in Kwangtung before a meeting of the Canton missionaries, on November 16, 1929, in the following succinct and striking words. Unfortunately space forbids reproducing Mr. McNeur's comments thereon in extenso.

"For the past ten years the membership of the churches in Kwangtung has been decreasing. Statistical returns are unreliable. There are hundreds of names on the membership rolls of churches in Canton representing people who have not been in these churches for years and who cannot now be found. There are churches all through Kwangtung which once seemed full of life and promise, but are now dying or dead. Some have completely disappeared! In many cases it will be difficult to get together even a handful of the old members for the purpose of initiating the Five Year Movement. One knows, of course, that the winnowing process of these testing years, has blown away the chaff and the lighter grain. Some of these churches were undoubtedly built on the shifting sands of foreign protection and official favor, personal glory and denominational rivalry, and so could not stand the storm of persecution. But many were laid deep down upon the Rock and had been built up by master-workmen at the cost of great sacrifice and as the result of many prayers. Not all churches can be included under such a disappointing generalization, it is true, but there are far too many of them for easy indifference. Something must be done to stop this drift!"

"Again, the great majority of church members differ so little from their neighbours. This is becoming specially true in regions where idolatry is

gradually losing its influence. With that distinction between Christian and non-Christian gone, the difference between them is even less evident. Their lives are not Christianized! How many pray and read their Bibles regularly, and meet life daily in a spirit of trust and obedience?

"Preachers of the Gospel, both paid and voluntary, men and women, are becoming fewer. There is less preaching of the Gospel in Canton today than there was ten years ago; and everywhere there is a dearth of workers. Sunday-school teachers are far too few. Only a small number of church members are seeking to win others by personal witness. Such a strain is put on pastors in looking for their salaries and the money necessary for office staff that they have no strength left to lead their members into service, nor the time or heart to wait on God for spiritual equipment.

"Students for the ministry are decreasing. Out of all the churches and schools connected with the Church of Christ in China, the Church Missionary Society, and the Wesleyan Methodists in this whole region only one middle school graduate entered the Union Theological College in September, 1929.

"Christian schools tend to lose their Christian character.

"The younger generation of Christians seems largely to have lost hope in the ability of the Church to meet the demands of (China's) changing conditions."

"This last is a quotation from the Shanghai (Regional) Conference, but it is also true of Canton. Thoughtful young people are being attracted by Christ, but are repelled by what they see of the Church."

CATHOLIC MISSIONARIES

Killed In China From 1923 To 1929.

1. Father A. Melotto, Italian, Franciscan, killed by bandits in Hupeh, September 4, 1923.
2. Father A. Soenen, Belgian, Scheut Father, killed by revolting soldiers in Mongolia, December 23, 1923.
3. Father C. Piton, French, Paris Foreign Mission, in Yunnan, February 4, 1924, (it is uncertain whether this is the date of abduction or death).
4. Father A. Maiquez, Spaniard, Franciscan, shot by soldiers in Shensi, August 3, 1926.
5. Father C. Ruyffelaert, Belgian, Scheut Father, killed near Sui-yuan by bandits, August 12, 1926.
6. Father F. Lauwess, Belgian, Scheut Father, killed by bandits in Mongolia, August 20, 1926.
7. Father H. Dugout, French, Society of Jesus, shot at sight in his own residence in Nanking by uniformed soldiers, March 24, 1927.
8. Father C. Vanara, Italian, Society of Jesus, shot at sight in his own residence in Nanking by uniformed soldiers, March 24, 1927.
9. Father J. Hu, Chinese, killed in Kiangsi by bandits, April 20, 1927.
- 10, 11. Father L. Van den Boch, Belgian, Scheut Father, killed by bandits in Mongolia, together with a Chinese priest, Father D. Wang, September 30, 1927.
12. Father H. Waeldele, German, Franciscan, killed by disbanded soldiers in Shansi, November 3, 1927.
13. Father A. Nogue, French, shot by soldiers in Hainan Island, January 15, 1928.
14. Father J. Winkelmann, German, Sacred Heart of Issoudun, killed by bandits in Kweichow, November 28, 1928.

15, 16, 17. Fathers C. Seybold, G. Holbein, W. Coveyou, American, all Passionist, shot by soldiers in Shenchow, Hunan, April 24, 1929.

18. Father T. Leonard, Irish, St. Columban, killed by bandits in Kiangsi, July 17, 1929.

19. Father T. Cloodts, Belgian, Franciscan, killed by bandits in Hupeh, August 25, 1929.

20, 21, 22. Bishop Tr. Jans, Fathers B. Van Weert, R. Fynaerts, all Belgian and Franciscan, killed by bandits at Chekoushan, Hupeh, September 9, 1929.

This list is not complete. Many others have suffered in various ways some of whom have died prematurely as a result thereof.

Work and Workers

Official Iconoclasm.—The officials of the hill district of Tsiyuan, Honan, attempted some months since to eliminate superstition and idolatry from among their people. Buddhist and Taoist temples were cleared of images and the priests turned out to find other means of making a living.

Hakka Missionaries Disturbed.—The Hakka missionaries were up to quite recently refugees in Swatow, though they hoped soon to return to their field. The Reds robbed Rev. George E. Whitman of all his personal belongings. He himself managed to escape them by the narrow margin of one hour. They captured Rev. H. Maurer of the Basel Mission. Christian school work has been badly upset and fear is prevalent in the district.

Missionaries Leave Nanking.—Owing to the uncertainty of the political situation in Nanking and the consequent possibility that Communists may stir up some sort of trouble, missionary women and children left the capital temporarily on the suggestion of the consuls. The children in the school for the children of missionaries—Hill Crest—were brought to Shanghai as a body and will continue their studies there until after Christmas, at any rate.

The missionaries at Ginling Women's College did not, however, find it necessary to leave. At last report the refugees were anticipating an early return.

Abolition of Extraterritoriality.—The National Government evidently expects that extraterritoriality will pass away in the near future. Two steps have been taken in recent months looking in this direction. First, on September 17, the Judicial Yuan announced the appointment of a Preparatory Committee to attend to all matters connected with the assumption of Chinese courts of jurisdiction over foreigners in China. A number of well-known jurists were appointed on this Committee. Second, a ministerial order has been issued by Dr. C. T. Wang, Minister of Foreign Affairs, giving instructions for the abolition of the Special Commissioners of Foreign Affairs in the various provinces. It was expected that affairs of these bureaux would be wound up by the end of 1929.

Daily Vacation Bible Schools in 1929.—Like every other enterprise in China this one has suffered from prevalent unsettled conditions. Nevertheless during 1929 it conducted 500 schools as against 511 in 1928. That is a good

showing! There were 2500 teachers, 55% of whom were men and 45% women and who represented 25 denominations and included students, pastors, teachers, secretaries of social institutions, doctors, nurses and business men. 25,000 children were enrolled with an attendance of 82%. 59% of the pupils enrolled were illiterate, as during this year emphasis was laid on meeting the needs of that class. This Movement, we understand, has been objected to by the educational interests of Chekiang because it includes the Bible in its course of study.

China Missionaries Called to Home Positions.—Dr. George A. Huntley, formerly of Shanghai College (Baptist) has recently been called to assist in missionary educational work in the United States. For a part of the year he will teach "missions" at Newton Theological Institution. For the rest of the time he will conduct Schools of Missions and mission study classes in the churches of New England under the Board of Education of the Northern Baptist Convention . . . Dr. E. W. Wallace, for some time a missionary in West China in connection with the United Church of Canada and during recent years General Secretary of the China Christian Educational Association, has been called to the Chancellorship of Victoria University, Canada. Dr. Wallace left China near the end of December, 1929, to take up his new work.

Mission Property Problem.— "His Lordship, Bishop Simon Tsu, Chinese Vicar Apostolic of Haimen, Kiangsu, recently attempted to purchase a piece of property on the island of Tsongmin, at the mouth of the Yangtze River. When on the point of paying the purchase price of \$9,000 gold, the local authorities, the Tangpu, refused him permission to acquire, stating that though both

he, his priests and his people were Chinese, they belonged to a foreign religion. The Tangpu stated that land acquired must be according to the Seven Articles decreed last year at Nanking. These articles require that the sub-prefect decide upon the size of the land to be permitted to foreigners, examine the purpose for which it is to be used and allow not a purchase but a lease in perpetuity.

"Naturally Chinese Catholics will not accept such a status, but since many of the local authorities are beyond the control of the central government, trouble may be anticipated until Chinese political conditions better themselves." "The Rock," Christmas, 1929.

Oldest Male Missionary in China.—On Thursday, 21st November, 1929, the Rev. Thomas Barclay, D.D., of the English Presbyterian Mission, Amoy, celebrated his 80th birthday, and the completion of fifty-five years of service in China. The occasion was marked by a gathering at the home of the Rev. Hope and Mrs. Moncrieff, and among the guests were the British Consul, members of the missionary community, and Chinese friends.

Dr. Barclay was one of three distinguished Scottish students who, through the influence of Dr. Cartairs Douglas, gave their lives to the work of foreign missions. One of these became Principal Mackichan of Bombay Christian College of the Church of Scotland; another was his brother-in-law Dr. Gibson of Swatow, known afterwards throughout China as a missionary leader and scholar. Dr. Barclay's name has probably come least before the public, as he has devoted his genius and talents to the ordinary routine work of a Christian minister and missionary of the Gospel.

Among other gifts, Dr. Barclay, like the late Mr. Spurgeon, is pos-

sessed of a remarkable memory, and at one time was able to repeat almost all the Epistles of St. Paul by heart. He is at present engaged on a new translation of the Old Testament into the Amoy vernacular. Several years ago he published a supplement to Dr. Carstairs Douglas's Dictionary of the Amoy dialect. One of the characteristics of Dr. Douglas's Dictionary is the beauty and crispness of its translations from Chinese into English, and this scholarly feature is maintained in Dr. Barclay's supplement.

Dr. Barclay walks erect like a man of fifty. His regular habits are the secret of his long life and good health. Notwithstanding his years, his zeal for the spread of the Gospel and for the highest welfare of the Chinese people, is unabated.

Unveiling of Memorial Tablet to the Late Rev. J. S. Whitewright.—An interesting ceremony took place on December 11, when at the Tsinan Institute a memorial tablet was unveiled to the memory of the late Rev. J. S. Whitewright. At the same time the enlarged assembly hall and new class-rooms were formally opened and dedicated. These extensions and improvements have been made as a tribute to J. S. Whitewright, partly from funds he himself collected shortly before his death, and partly from gifts raised in appreciation of him since his death in January, 1926. A fine gallery has been erected round three sides of the hall, and the whole building has been renovated and its west end extended, so that it will now seat about 850 persons. This hall is, among other things, used for the weekly assembly of the Che-loo University students, for special lectures and for Sunday evangelistic meetings.

The man it commemorates was a remarkable personality. He rendered unique service to China.

Coming to Shantung in 1881 he quickly acquired a mastery of Chinese and made himself thoroughly at home in the customs and manners of the people. He spent twenty-three years in Tsingchowfu where he established a Theological College and began his wonderful museum. Then in 1904 he removed to Tsinan and built up on a far larger scale the present Museum and Institute. This is visited annually by hundreds of thousands of people of all classes. It makes a unique appeal to eye-gate as well as to ear-gate. Its influence has done much to break down prejudice and ignorance and create a friendly atmosphere. It is, and has always been, a splendid centre for evangelism; in addition day classes are held for women and night-classes for boys; a Men's Adult Brotherhood has also been established.

After forty-five years of active service Mr. Whitewright died in harness, loved and honoured by a large circle of friends, Chinese and foreign. The Institute has happily found in Rev. H. R. Williamson, M.A., B.D. a worthy successor, who is carrying on the old traditions and introducing improvements in line with the genius of its founder.

St. John's University, Shanghai, Celebrates Fiftieth Anniversary.—For several days preceding and on December 15, 1929, St. John's University was the center of large gatherings in celebration of its Fiftieth Anniversary. Its present equipment of fourteen academic buildings and numerous residences is the outgrowth of the small beginning made in 1879. The fruit of this half century of service is a large body of alumni, many of whom hold distinguished positions in the service of China. Special appreciative reference was made by the President, Dr. F. L. Hawks Pott, to the important part played in the early history of the Univer-

sity by Bishop Schereschewsky and Rev. Y. K. Yen. One feature of this significant celebration was the formal opening of the new Social Hall. This important building was made possible through funds contributed mainly by alumni. Alumni, students, and friends gave £15,000. Mr. O. S. Lieu, an alumnus, gave £45,000 and his brother gave £5,000. Various friends have contributed about \$3,000 (Mexican) for the furnishings of this new building. The total gifts therefor amount approximately to £65,000. The corner stone of this Social Hall reads: "Social Hall, Erected in Memory of Soo Ngoo Pott, by Alumni, Students and Friends, 1929." Mr. O. S. Lieu, Chairman of the Board of Directors, made appreciative reference to the work of the late Mrs. Pott in behalf of the University. Alumni in China have also undertaken to raise an endowment fund of Mexican \$100,000 of which, according to the latest report, over \$80,000 have already been secured. The gentry of the contiguous village of Zaukadoo have also erected a Memorial Arch in honor of the anniversary. Space forbids detailed reference to the many interesting speeches delivered and the numerous other features

of the celebration. In connection therewith twelve Honorary Degrees were conferred upon well-known Chinese alumni and friends of the University. Among those who received degrees were Dr. Cheng Ching Yi, General Secretary of the National Christian Council of China, Degree of Doctor of Divinity; Miss Yi-Fang Wu, President of Ginling College, Nanking, and Vice-Chairman of the National Christian Council of China, Degree of Doctor of Science; Mr. James Yen, Director of the Mass Education Movement, Degree of Doctor of Science; Bishop Ing, of Fukien and Bishop Lindel Tsen, Chairman of the National Christian Council of China, both, Degree of Doctor of Divinity; and Mr. Chi-Shin Tao, Director of the Village Education Movement, degree of Doctor of Science.

It is interesting to note that this is the first time a Christian University in China has conferred a degree upon a woman. Our hearty congratulations are extended to St. John's University for such a long and worthy period of service, the creation of such a distinguished and generous body of alumni and its generous recognition in Honorary Degrees of the service of its graduates and others.

Notes on Contributors

Mr. L. D. CIO is a Secretary of the National Christian Council of China.

Mr. D. E. HOSTE is Director of the China Inland Mission. He arrived in China in 1885.

Mr. F. L. CHANG is Rural Secretary of the National Christian Council of China.

Rev. CHARLES F. JOHANNABER is a missionary of the Methodist Episcopal Mission, North. He arrived in China in 1915. He is Principal of William Nast Academy, Kiukiang, Ki.

Miss T. C. KUAN is a secretary of the National Christian Council of China.

Mr. GIDEON CHEN was sometime an Industrial Secretary of the National Christian Council of China. He is now on the staff of Yenching University, Peiping.

Dr. CHESTER S. MIAO was sometime on the staff of Shanghai College. He is now a secretary of the China Christian Educational Association.

Miss EMMA HORNING, B.A., is a member of the Church of the Brethren Mission, located in Sanyuan, Shensi. She arrived in China in 1917.

Rev. J. J. BANNINGA, D.D., is the Principal of the United Theological College at Pasumalai, South India, and an active leader in the union plans of the present South India United Church.

Rev. GALEN R. WEAVER is pastor of the Church of the Crossroads, Honolulu, Hawaii. He was a delegate to the Kyoto meeting of the Institute of Pacific Relations.

From the Publishers' Viewpoint

Some Church periodicals give space to their publishers so that from time to time, from their particular standpoint, those concerned with the business side of the publication can make suggestions, criticisms, or even indulge in occasional sermonizing. From the last we shall refrain; but at the beginning of the year we feel there might be mutual gain in acquainting CHINESE RECORDER readers with some of the problems of the publisher, and also in getting the view-point and co-operation of the subscriber, so as to ensure the smooth working of the business department.

At this time of the year several hundred subscriptions expire with the same issue and we will follow the only practical plan of not stopping the RECORDER *unless we receive a specific order to do so*. In the absence of such a notice, your subscription will be considered as renewed for another year and statement will be mailed to you later.

We cannot take the responsibility of stopping the magazine even if we learn that a subscriber has gone on furlough, as in many cases the subscription is shared by one or two at a station.

The subscription rates remain the same, in China \$5.00, *Shanghai Currency*; in the United States and Canada, Gold \$3.00, and in Europe 12/-. Subscribers in the United States, Canada, and Europe will be glad to know that we can use their personal cheques which saves them the bother of buying bank drafts, when remitting.

The above methods have, from long experience, proved themselves the most workable, considering the peculiar conditions of the mission field, the problem of furlough, moving from station, etc. We shall, however, be glad to receive any suggestions, promising them a sympathetic consideration, and effort to carry them out, if found feasible.

May you all have a HAPPY NEW YEAR.

PRESBYTERIAN MISSION PRESS,

Business Managers.

rom
the
or
ain;
ual
the
co-
the

with
ing
nce
for

if
the

hai
ope
be
em

ves
ion
all,
a
ble.

s.